2001.E.25

Invisible Realities

THE

REAL CHRISTIAN'S

Greatest Concernment.

In several

SERMONS

On 2 COR. 4. 18.

By HENRY PENDLEBURY, A.M. late Minister of the Gospel at *Rochdale* in *Lancashire*; Author of the *Plain Representation of Transubstantiation.*

LONDON,
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To the Right Honourable

HUGH Lord *Willoughby* of *Parham*.

My Lord,

THE favourable Aſpect your Lordſhip is pleaſed to afford to the living Miniſters and Members of Chriſt, encourages me to addreſs unto your Honour theſe worthy remains of a Reverend Miniſter now with God. And as I would humbly implore your Lordſhip's kind and noble Patronage to theſe Diſcourſes, ſo I do with the profoundeſt Deference and Submiſſion, commend them to your Peruſal and Practice. Your Lordſhip is not without a juſt Apprehenſion of the Caution and Vigilancy which they more eſpecially ſtand in need of, who poſſeſs an high Station, and manage great Concerns in this viſible World, leſt they ſhould be diverted thereby from ſeeking that which is Inviſible and Eternal. The Conſiderations preſented in the following Sheets, will contribute no ſmall Aſſiſtance to your Lordſhip's Chriſtian endeavours in this weighty Affair: They do not only

make future Invisible Things a match to cope with those that have the Advantage of a Sensible, Visible Presence; but, if duly attended to, may by the Blessing of God, give them a victorious Sway and Empire in the Thoughts and Affections of Men.

That your Lordship's Conduct may entirely correspond with the Profession you make of a most holy Religion, and with the clear Knowledg of Divine Things, wherewith it hath pleased God to endow you; that to your noble Extraction and great Abilities, you may add many honourable Atchievements, and happy Performances, for the Glory of God, the Good of his Church, and the Prosperity of your Native Country, to the everlasting Honour of your Person and Family in this World, and to the Salvation of your precious Soul in the World to come, is and shall be the Prayer of,

May it please your Lordship,

Your Lordship's most humble and

most obedient Servant,

JOHN CHORLTON.

A Brief

ACCOUNT

OF THE

LIFE

OF THE

AUTHOR.

MR. Henry Pendlebury, *the Reverend Author of the ensuing Discourse, was born the* 6th *of* May 1626, *at* Jokin *in* Bury *Parish in* Lancashire: *His excellent Memory is owing to the following Account. He was from his Childhood of a solid and reserved Spirit; there did then appear in him an averseness to Vanity, and an inclination to Seriousness; he had an aptness for, and love to Learning, and pursued it with great Closeness and Diligence. There then seemed to be an early Foundation laid in him, upon which afterwards a high Fa-*

brick of Learning and Goodneſs was to be erected. He was at ſeveral Schools, but perfected for the Univerſity at Bury School. After he had taken his Degrees at Cambridg, he returned into Lancaſhire, and preached his firſt Sermon at Aſhworth in the Pariſh of Midleton, Auguſt 16. 1648. where afterwards he ſpent ſome time as Probationer in the Miniſtry.

He was ſet apart to the Office and Work of the Miniſtry at Turton-Chappel, in the Pariſh of Bolton in the Moors, Octob. 3d 1650. The Reverend Miniſters that inveſted him in the Miniſterial Office, were Mr. John Tilſley, Mr. Thomas Pitts, Mr. Jonathan Scolefield, Mr. Toby Furneſs, Mr. Robert Bath. They who were preſent, obſerved him to make his Ordination-Vows and Promiſes with great Humility of Spirit.

After his Ordination, he preached near a Year at Horrigde-Chappel, in the Pariſh of Dean. From thence he removed to Holcombe Chappel in the Pariſh of Bury, October 16. 1651. where he laboured hard in his Maſter's Work, till he was excluded from the publick Performance thereof in that Place on Black Bartholomew Day 1662. when about 2000 Miniſters were turned out for Non-conformity. The Adjacent Miniſters and People had him in high Eſtimation for his Life and Labours. When he was there, he had a Call from the People at Ringley, but they at Holcombe being ſenſible what a burning and ſhining Light he

was

was amongst them, would not be brought to give up their Title to him. He had a large measure of natural Gifts and Parts, which furnished him with great promptness and readiness for all his Ministerial Performances; but they did not render him the less studious, for he would not serve the Lord with that which cost him nothing. Much of his Time was spent in his Closet, where he gave himself to Prayer, Reading, and Meditation: This was the only Place upon Earth, where he took the greatest Pleasure, next to his Pulpit. He did not concern himself in any secular Affairs pertaining to his Family, but devolved the whole Management of them upon his vertuous Consort. All his Sermons both as to the Heads and Enlargement of them, were premeditated and penned, and afterwards preached with little variation without the help of his Notes; which manifested, beside the strength of his Memory, the vastness of his Pains to fix them therein, considering the variety of Matter, and the number of the Texts contained in them.

So great was his Industry, that in his Weakness, when there were some small Hopes of his Recovery, he set himself to study a new Discourse suitable to his own and his Hearers Condition. Before his Exclusion from this Work in Publick, beside his constant Preaching every Lord's Day at Holcombe *among his People, he preached much to other Congregations both far and near, in the Country which had their*

Monthly Exercises; *and after he was silenced, he continued as Laborious in Preaching as before. And indeed the Dissenting Party of Protestants in all the Parishes adjacent to him, were very desirous of his Labours amongst them*; *and he was free to spend, and be spent for the promoting of their Souls good. He was ever mindful of his Ordination-Vow, and could not think that any Power upon Earth could null his Commission which he had received from Christ to preach the Gospel. He was most eminent for Humility, Meekness, and Self-denial*; *herein he shined above his Fellows.*

His Modesty was such, that tho he was one of the tallest of his Brethren for Ministerial Attainments and Performances, yet he did really esteem himself the least of them all: his Humility cast such a Vail over all his Abilities, that he could not discern them though they were very conspicuous to others. He was able to maintain the Truths of the Gospel committed to his Trust, against the Opposers and Subverters of them. The Controversies both as to Faith and Worship, between the Protestants and Papists, were throughly understood by him; *his small Treatise of* Transubstantiation *is a sufficient Evidence of his Ability to defend the Protestant Cause: And he has left behind him another piece on the* Sacrifice of the Mass, *not inferior to it in Worth and Excellency.*

He had a Transcript of all those Divine Truths and Graces upon his own Heart, which he

he discloſed unto others; the ſcope of all his Studies, Prayers, and Sermons, was directed by him to the ſaving of himſelf, and thoſe that heard him. And in his Converſation were ſo expreſſed the Power and Life of all his Miniſterial Acts in a Holy Imitation of his Lord and Maſter Jeſus Chriſt, as did ſhew him to be really perſwaded in his Heart that there was more than ordinary Care required of him to keep himſelf in all Reſpects pure from the Blood of Souls: and the Lord who is the ſearcher and trier of the Heart, and who loves Truth of Grace in the inward parts, did crown his Miniſterial Endeavours with great Succeſs. He did not run in vain, nor labour in vain, nor ſpend his Strength for nought; but he had Seals of his Miniſtry all along, from the beginning to the cloſe thereof; and the Lord ordered it ſo wiſely in his Providence, that ſometimes the notice, or the ſaving Succeſs of his Miniſtry was then brought unto him, when it conduced moſt to his inward Support and Conſolation. Then (to give one Inſtance of many) when he was baniſhed by the Oxford *Act, at the firſt Houſe he took up his Lodging as a poor Exile from his own Home, he who ſaluted him as his Spiritual Father, related to him that he was the Inſtrument of his Converſion, by preaching a Lecture-Sermon at* Leigh *Church. Mr.* Nathaniel Hilton *of* London, *gave a Stipend for a Weekly Lecture at* Bolton *every Monday, of the moſt eminent Miniſters in the County,*

County, to four in their Courses, among whom this worthy Servant of Christ was chosen one, other two were Mr. Roger Baldwin, *and Mr.* Henry Newcome, *who are both sometime since removed by Death.* Cease Lord, by whom shall *Jacob* arise, for he is small? *He was a great redeemer of his Time, there was not so much as a Day spent by him in Idleness; the sense of unseen things was so deeply impress upon his Spirit, as made him fill every Leaf in the Book of his Life, with those great and weighty Works which were incumbent on him in his Place.*

When Persons that had been converted by his Ministry gave notice to him thereof, he would with great Humility lift up his Eyes and Hands towards Heaven, and say, Lord, who am I, that I should be so far honoured as to be the Instrument in the converting of one Soul!

He was Eminent for Contempt of the World, he never sought great Places for himself, and when they were offered him, he declined them; he was content to move in an obscure and low Sphere, so he might but be an Instrument of doing good to Souls; he would not be drawn nor driven away to any other Business, but continued in his laborious Course of Preaching twice every Lord's Day, administring the Lord's Supper Monthly.

He was a constant Mourner for the Sins of the Nation; and was greatly concerned for the rising Generation, and bent his Discourses to establish them in the true Religion. He

He welcomed his last Sickness with deep Submission to the Will of God.

He expressed his Contentedness, if his Lord and Master whom he served with his Spirit in the Gospel, had any more Work for him to accomplish in the Church below; but if not, he was willing to depart, desirous to have his own Blessedness among the Saints above, and to be with Christ as being far better.

He had little pain in the beginning of his Sickness, and was much in blessing of God for dealing so gently with him, and carrying on his long Visitation with so great ease to him. He kept his resigned Frame to the Will of his Heavenly Father, and said, I have had more Time to work for my own and others Souls, than I made accompt of when I was Young, and so if God have no more Work for me to do, I am free to go to my Rest; I have had enough of Living, and am filled and satisfied with this Life upon Earth.

There came Friends from all Places where he had preached to visit him, to whom he always dropped some word of suitable Counsel. He advised those who told him they were converted by his Ministry, to give God the Glory, and to walk worthy of the Vocation wherewith they were called.

He exhorted those who had profited, and were built up in Grace by his Labours, to go on their way rejoicing, tho they should see his Face no more.

He

He cautioned rich and trading Professors to take heed that they lost not their Souls in a croud and hurry of earthly Business; he charged them to remember the Saying of Sir Thomas Moor, *there is a great Truth in it, as well as a Scum of Wit; "There is a Devil "that is termed Business, that carrieth more "Souls with him to Hell, than all the Devils "in Hell beside. O beware of the Devil; when you come to be in my Condition, your full Bags, your full Shops, and full Houses, will stand you in no stead.*

Some of his Reverend Brethren in the Ministry did visit him, with whom he freely conversed, and whom he always desired to pray with him as he did all his other Christian Friends; and amongst the rest Reverend Mr. O. H. *was with him, and in his Discourse propounded these Queries here inserted, to which he returned with great composedness of Mind the following Answers.*

What are your Thoughts as to Justification by Christ's imputed Righteousness?

I look only to be justified by Christ's Righteousness received by Faith.

Being ask'd, What Evidence he had for Heaven?

He said, he had good grounds of Hope many Years ago concerning his State of Grace: tho he was full of defects, yet the Merits of Christ

Christ were alsufficient, on which he trusted.

Are you satisfied that you have delivered in your Sermons nothing but such Gospel-Truths, as you can own at the Tribunal of Christ?

Excepting humane Frailty, so far as I can remember I have never delivered any thing to my Hearers but what I dare die with, and go with to Judgment.

Mr. H. *continued*, Whether have you any comfortable Seals of your Ministry?

He answered, I bless God I have, and have had more Fruits appearing since my Lying down, than I knew of before, especially many young Persons have appeared hopeful.

What are your Thoughts now as to your Non-conformity? Do you repent of it?

I bless God I am abundantly satisfied with it, and if I was to make my choice over again, and if it were possible for me to see all the Sufferings which I have undergone for it, (which are nothing to what many of the precious Servants of God have suffered) and if they were all laid together, I would make the same Choice which I have made, and take my Non-conformity with them; and I bless God that I never so much as tampered with them.

What Legacies have you to leave?

I am unfit to give Counſel to you my Brother, but the words of the Apoſtle I leave with you, Be not weary of Well-doing, and you ſhall reap in due Time if you faint not.

In the latter end of his Sickneſs, it pleaſed his Heavenly Father to viſit him with a complication of painful Diſtempers, under all the Tortures of which he yet glorified God with great Patience, and expreſſed his Hope of his future Bleſſedneſs, ſaying, I am not ſick unto Death, but unto Eternal Life. He would often ſay, In a little while all will be well. As to the Eſtate and Condition of his Soul, he expreſſed himſelf to ſome Friends thus; I can now look back upon my Way and Work in the Miniſtry, and ſay, I have been Faithful; and I can look within, and ſay I have Peace; but after all, the bottom I would fix on is Chriſt and his Righteouſneſs, I would make him all in all.

When his Body was brought exceeding low, yet he would be left alone ſometimes in the Day, (as was concluded) that he might with leſs diſtraction enjoy Communion with God in ſecret Prayer and Meditation.

A little before he died, ſome of his Hearers coming to him, and inquiring of him how he did? he ſaid, I long after your Spiritual and Soul-Welfare.

He

He departed this Life the 18th *of* June 1695. *about eight of the Clock in the Morning, and in the* 70th *Year of his Age. His pious Soul, which through the whole Course of his Life had been bent towards God, did shew her readiness and preparedness for the full and eternal Fruition, by the sweet and ardent Breathings which it had that Night and Morning after him, which were often expressed in these words, Father, come and take me Home to thy self.*

His Body was interred in Bury *Church-Yard (being the Parish Church where he lived) close by the Chancel-Wall, on the South side,* June 20. Anno Dom. 1695. *A vast Concourse of People appeared at the Funeral, and made great Lamentation over him; the Reverend Mr.* Robert Seddon *of* Bolton, *preached the Funeral Sermon at Mr.* Pendlebury's *own Chappel. The Subject of his Discourse was in the* 12th *of* Daniel *and the* 13th *Verse,* But go thou thy way till the End be; for thou shalt rest and stand in thy Lot at the end of the Days.

Thus have we sorrowfully brought to the Grave this excellent Minister of Christ, who was truly a Nathaniel, an Israelite indeed, *a Gracious, Humble, Meek-spirited Christian, that lived as he preached, and preached as he believed: his exact Life was an accurate Comment on his Doctrine; his Doctrine was sound and*

and Scriptural; he was a solid, judicious Divine, that throughly studied what he preached: he was not forward in speaking, but what was wanting in Number was made up in Ponderousness of words, they had all their full weight. He was beloved of all, and reverenced especially by Brethren in the Ministry, and his People whom he laboured and spent himself for about 44 Years, who will be ready to say of his Worth, what the Queen of Sheba *said of* Solomon's *Wisdom,* That the one half thereof is not here publish'd to the World.

Invisi

Invisible Realities the Real Christians greatest Concernment.

SERMON I.

2 Cor. 4. 18. *While we look not at the things which are seen, but at the things which are not seen; for the things which are seen are temporal, but the things which are not seen are eternal.*

THE blessed Apostle having described the great Sufferings and grievous Persecutions which the *Corinthians* had endured, and were enduring for the Gospel's sake, in the 8, 9, 10, 11 Verses of this Chapter, proceeds in the following Verses to annex the Grounds of their Patience, Confidence, Constancy, and Consolation, in all the Pressures they went under. And these

may be reduced to two Heads; two things bore them up, and bore them out under all.

First, A certain Hope and Expectation of a glorious Resurrection to Everlasting Life, after all the ignominious Sufferings of this Life, *Ver.* 13, 14. *We having the same Spirit of Faith, according as it is written, I believed, and therefore have I spoken: we also believe, and therefore speak; knowing, that he which raised up the Lord Jesus, shall raise up us also by Jesus, and shall present us with you.* As if he had said, this is our Corroboration and our Consolation, the Assurance that we have of a happy Resurrection, by this we are kept from sinking under Discouragements, while *we are alway delivered unto Death*, Ver. 11.

The 15*th* Verse contains a Reason of his Confidence, of being the Companion of the believing *Corinthians*, after his many Sufferings, for as much as they were endured for their Good, and the Glory of God; *For all things are for your sakes, that the abundant Grace might, through the Thanksgiving of many, redound to the Glory of God.*

This is the first Ground of the Apostle's Constancy and Comfort, *ver.* 16. *For which Cause we faint not; but though our outward Man perish, yet the inward Man is renewed day by day*; *i. e.* upon the confident Hope of Eternal Life we faint not, knowing this, *that he which hath raised up the Lord Jesus shall raise up us also*, &c.

2. The

2. The Perswasion and Assurance they were settled in, that they should not be losers by the Sufferings and Afflictions which they were enduring: But that they should all tend and turn, (1.) To their present Good; (2.) To their future Glory.

1. To their present Good. *Though our outward Man perish*, that is, we faint not for this Cause, as knowing that while our Bodies, with all those things that tend to the maintaining and adorning of this present Life, as Health, and Wealth, and Credit, fall into decay and moulder away, by the various Tribulations we are crushed under; yet our inward Man (to wit) our Souls, or our spiritual Estate, is renewed, ἀνακαινοῦται, is made new again day by day, is daily restored more and more to its primitive Form and Beauty. So that we are not losers, but gainers by our Sufferings; if we lose our Externals, lose our Health, and lose our Strength, and lose our Peace, and lose our Liberty, and lose our Livelyhood, yet all this loss is not without a Compensation, we have it made up, we have it recompensed with Internals, and things of Eternal Concernment: Our outward Losses are recompensed with inward Gain, the decay of our temporal Good compensated with the augmentation of spiritual Grace; while the things of Earth are going from us, the things of

Heaven come into the room of them.

2. To their future Glory, *ver.* 17. as they were tending to their present Good, so they turned to their future Glory: *ver.* 17. *For our light Affliction which is but for a moment, worketh for us a far more exceeding and eternal weight of Glory.* Here the Apostle shows,

1. What their Afflictions were now; 1. They were light; 2. Short.

2. What they wrought. Now these light and short Afflictions, which are but for a moment, work for us, 1. Glory; 2. A weight of Glory; 3. An exceeding weight of Glory; 4. A far more exceeding weight of Glory; 5. A far more exceeding and eternal weight of Glory. So that here is a threefold most excellent Antithesis. I say,

1. For Affliction here is Glory, future Glory for present Affliction.

2. For light Affliction, here is a weight (*magnitudo*) of Glory; not only so, but an exceeding weight, a far more exceeding weight of Glory. Weigh Afflictions, the weightiest Afflictions, all the Afflictions of a Christian with Glory, and there will be no proportion betwixt them; Rom. 8. 18. *For I reckon, that the Sufferings of this present Time are not worthy to be compared with the Glory which shall be revealed in us.*

3. For short Afflictions, Afflictions for a moment, here is eternal Glory, an eternal

nal weight of Glory. This is the other Ground of their Patience, Confidence and Consolation: And now upon this the Words I have read come in, *While we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen, are eternal.* In the whole Verse you may take notice of two things.

1. How they came to make this Judgment of their Afflictions, to reckon of them as light and short: This was by looking; our Affliction is light, while we look at things not seen.

2. Why this looking made them thus to account, this was the vast Difference which they hereby discover'd to be between the present Affliction and future Glory: *For the things which are seen, are temporal; but the things which are not seen, are eternal; i. e.* Our present Afflictions and Sufferings, which are seen things, are Temporal, for a short time, of short continuance; but our future Glory and Happiness, which are unseen things, are endless and eternal.

The Words may be considered, either, 1. Relatively, as they refer and have relation to the Context; and so they carry in them an Account of the Way and Means whereby they came to this stability under their Afflictions, *viz.* by eying unseen things. Or,

2. Absolutely in themselves, and so they carry in them an Account of their Carriage and Practice; or shew what it was they made their great Business in the World, *viz.* to eye and mind eternal unseen things. I shall look on them at this time under the latter Consideration; and so you have in them,

1. An Act expressed, *we look*, looking.
2. The Object described: And this is done,

1. Negatively; We look not *at things seen*, *Res hujus seculi*, the Matters of this present Life.

2. Affirmatively; We *look at things unseen*, *Res futuri seculi*, at the things of another World, and within the Vail; these are our Object, Scope and Aim, to these we look. But how could they look at things not seen? *Oculus fidei longius penetrat quam omnes humanæ naturæ sensus: & fides etiam ideo vocatur rerum invisibilium Aspectus.* Calvin. *in locum.* By the Eye of Faith they might look at them.

There are several things very observable in the words; I shall only at this time observe this from them.

Doct. It is the great Part and Duty of Christians in this Life, to look at things which are not seen: *Or*, it is the great Concern of Christians to be looking at unseen things.

In

In this we shall,

First prove, that there are unseen things, things which are not seen, which are, τὰ μὴ βλεπόμενα, not visible, don't appear to Eyes of Flesh.

And this will be evident from these five or six things:

1. From general Assertions in Scripture, that hold out to us a Being of things which are not seen, do not appear; see for this *Heb.* 11. 1. *Faith is the Substance of things hoped for, and the Evidence of things not seen. Fide convincimur ad credenda quæ non videmus, perinde ac si manifestâ in luce viderentur.* Faith is an infallible Argument, a clear Conviction, a convincing Demonstration of their Existence, Reality and Certainty, that they are no Figments and Fancies, but Realities. So then you see hence, that there are unseen things; *Quæ mente nostrâ cernimus haud secus ac si præsentia essent*; Things which thro Faith we see with our Minds as if they were present.

Again, *Rom.* 8. 24. *We are saved by Hope: but Hope that is seen, is not Hope: for what a Man seeth, why doth he yet hope for?* As the antecedent and consequent words shew, it is as if the Apostle had said, We have a certain Apprehension of Redemption, Glory, and final Freedom from all Calamities here, in Hope and Expectation, not in present Possession; *for Hope that is seen, is not Hope*; *i. e.* if we had them in hand, we

could not be said to hope for them: So that here again you see, there are unseen things, the things of Hope; the things that Hope waits for are unseen; Ver. 25. *We hope for that we see not.* Hence Believers are said to have their Hope laid up for them in Heaven; *Col.* 1. 5. *For the Hope which is laid up for you in Heaven*; the Substance of which things is Faith, *Heb.* 11. 1.

Again, *Isa.* 64. 4. *For since the beginning of the World Men have not heard, nor perceived by the Ear, neither hath the Eye seen, O God, besides thee, what he hath prepared for him that waiteth for him.*

Mark, (1.) Here are things prepared. (2.) These prepared things are unknown things, Ear hath not heard them, Eye hath not seen them. (3.) They have been unknown things from the beginning.

The Ear of Man hath heard of many things, and the Eye of Man hath seen many things up and down the World, in those many Ages that the World hath stood; yet behind all these things, that so many thousands and millions of Ears (now stopped in the Grave) have heard, and so many Eyes (now sunk down in their Holes) have seen; I say, behind all these there are things that Ear hath never heard, that Eye hath never seen; that Time, which uncovers many things, has not uncovered, in its manifold Revolutions, since the beginning. It may appear there are unseen things,

2. From

2. From the particular Enumeration which we have in the Scripture, of things which have not been seen, or are unseen.

The Holy Ghost mentions many things in particular that are μὴ βλεπόμενα, do not appear. As in a word only to instance in a few things.

(1.) The Holy Ghost makes report to us of a Life of Saints that is hid; *Col.* 3. 3. *Your Life is hid with Christ in God*; not only the Life of Grace, but especially the Perfection of that Life, the Life of Glory, this is hid.

Hiding implies two things; 1. Safety; that the thing is in safety; so is this Life, for it's hid with Christ in God. 2. Secresy; that the thing hid is covered and out of sight; such is the Life of Glory, it is a hidden Life, the Glory of it is cover'd, and out of the sight of all Mortals.

(2.) We read of manifestation of Sons; Rom. 8. 19. *For the earnest Expectation of the Creature, waiteth for the manifestation of the Sons of God.* And also to the same purpose, in 1 *John* 3. 2. *It doth not yet appear what we shall be.* In both these places we have a Discovery that is to be made of the Sons of God. Behind all that is yet manifest, or doth yet appear, there is a Manifestation of the Sons of God, it doth not yet appear what we shall be. O Sirs, the Sons of God shall be manifested with, and

appear in much Glory, much internal Glory in their Souls and Bodies, much external Glory in their Privileges and Possessions, that is not yet manifest, neither doth yet appear.

(3.) Glory to be revealed; *Rom.* 8. 18. 1 *Pet.* 5. 1. *And also a Partaker of the Glory that shall be revealed.* Here is a Glory to be revealed, to be opened and uncovered, that is yet covered and unseen; a Glory to be thus revealed in us, or among us, us who are now suffering among Men.

(4.) Wrath to come on Sinners; 1 *Thess.* 1. 10. *Matth.* 3. 7. *O Generation of Vipers, who hath warned you to flee from the Wrath to come?* Wrath to come in another World, and in an eternal Estate, besides and behind all that comes, and is seen in this World and present Time.

(5.) Second Death, that poor Creatures (dead in Trespasses and Sins) have to pass under, when through the Door of the first Death. Rev. 2. 11. *He that overcometh, shall not be hurt of the second Death.* Rev. 20. 6. *Blessed and Holy is he that hath part in the first Resurrection; on him the second Death shall have no Power.* There is then you see such a thing as a second Death. O think on it, poor Sinners, it's an unseen thing, but an unquestionable thing; there is such a thing certainly, and it's a dreadful thing: the first Death is nothing, the breadth of it is but a step, the length

length of it is but a moment of Time, or two; but the second Death is something, there are the Chambers of Death, where you shall be led from one Misery to another, and where you shall dwell for ever.

3. The Being of unseen things is manifest from the special Distribution, or Distinction, that the Scripture makes of things, into two ranks or sorts. This is another thing that will yet put this Truth out of question. We find the Holy Ghost distributing things,

(1.) Into things present and to come; Rom. 8. 38. *For I am perswaded that neither Death, nor Life, nor Angels, nor Principalities, nor Powers, or things present, or things to come*, &c. 1 Cor. 3. 22. there again you read of things present and to come.

(2.) Into those of this Life, and of the Life to come; 1 Tim. 4. 8. *Godliness hath the Promise of the Life that now is, and of that which is to come.*

(3.) Into things of this World, and that to come; Luke 20. 34, 35. *The Children of this World marry, and are given in Marriage; But they which shall be accounted worthy to obtain that World, and the Resurrection from the Dead*, &c. Eph. 1. 21. *Every Name that is named, not only in this World, but in that which is to come.*

(4.) Into things Above, and things on Earth; Col. 3. 2. *Set your Affections on things above, not on things on the Earth.*

(5.) Things

(5.) Things in Heaven and in Earth; Col. 1. 16. *For by him were all things created that are in Heaven, and that are in Earth.*

(6.) Things Temporal and things Eternal; 2 Cor. 4. 18. *The things which are seen are Temporal, but the things which are not seen are Eternal.*

(7.) Things Visible and Invisible; Col. 1. 16. *For by him were all things Created, visible and invisible*; i. e. all the Creatures, for they are all visible or invisible; and as there are visible, so there are invisible unseen Creatures. Thus things are distinguished, into things present and to come. Now the things present, the things of this Life are visible, are seen things; and the things to come, the things of the other Life are ἀόρατα, invisible and unseen.

4. The Being of unseen things is evident from the Examples or Experience of those that have been brought within some sight of unseen things; thus *Peter*, *James*, and *John* had a Præludium, a Prefiguration of the unseen Glory of Heaven, in Christ's Transfiguration, *Mat.* 17. So *Stephen*, when dying, *saw the Glory of God, and Jesus standing on the right Hand of God*, Acts 7. 55. Mark, he saw into Heaven, and beheld Christ there in his Glory. If any would enquire here, *de modo*, how the Heavens were opened, and how he saw the Glory; it's both beside my present Work, and above my Ability to satisfy their

their Curiosity. *Res patet, modus latet.*

Again, *Paul* tells us, that he was caught up into the third Heaven, into Paradise, the Place of God's Glory, the Habitation of Saints and Angels; and that there he heard wordless words, things impossible to be uttered, 2 *Cor.* 12. 2, 3, 4. Mark pray, he tells us again and again, *whether out of the Body, or in the Body, I can't tell, God knoweth*; but this he can tell, that he was in the third Heaven, in Paradise, and heard unspeakable words. So on the other side, as *Stephen* a little before his Death, had a foresight of the unseen Glory above, and dying, went into the full Possession of it: so *Judas* a little before his Death had a foretaste of the Woe and Worm below, and dying went to the full Experience of it; Acts 1. 25. *From which* Judas *by Transgression fell, that he might go to his own place.* So the *Sodomites* are set out, *Jude* 7. not only for an Example of Admonition, to warn other Sinners, but as an Example of Conviction, to convince other Sinners that there is an eternal Fire; or for an Example of this Truth, that there are Sufferings not seen, remaining for impenitent and secure Sinners, as those that hear these words shall see and find one day, if Repentance and Grace prevent not.

5. From Scripture-Visions, wherein the Lord hath made clear discoveries, and visible representations of invisible things, things

things not seen, unto his Servants. The unseen Judgment to come, was thus seen by *Daniel* in a Vision; Dan. 7. 9, 10. *I beheld till the Thrones were cast down, and the antient of days did sit, whose Garment was white as Snow, and the Hair of his Head like the pure Wooll: his Throne was like the fiery Flame, and his Wheels as burning Fire.* Verse 10. *A fiery Stream issued and came forth from before him: thousand thousands ministred unto him, and ten thousand times ten thousand stood before him: the Judgment was set, and the Books were opened.* By *John* in another Vision, Rev. 20. 11, 12, 13. *And I saw a great white Throne, and him that sat on it, from whose Face the Earth and the Heaven fled away, and there was found no place for them.* Ver. 12. *And I saw the Dead, small and great, stand before God, and the Books were opened; and another Book was opened, which is the Book of Life, and the Dead were judged out of those things which were written in the Books, according to their Works.* Ver. 13. *And the Sea gave up the Dead which were in it; and Death and Hell delivered up the Dead which were in them, and they were judged every Man according to their Works.* The triumphant Church was seen, *Rev.* 21. That there be unseen things, may be proved from the very Confessions of Pagans and Heathens; those who have not had the Light of the Word, have yet had some confused, obscure, and imperfect Apprehensions of unseen things, or that there

there are invisible things. Saith *Plato*, *Extabat lex de hominibus sub Saturno, & semper & nunc etiam extat apud Deos; & quicunq; homines juste piéq; vitam egissent, cum è vita migrarent, ad beatorum insulas profecti, in omni fœlicitate viverent, à malis longe sejuncti: qui vero injuste impiéq; vixissent, in punitionis justiq; supplicii carcerem quod appellant Tartarum irent:* in Gorgia, *pag.* 356. *Qui ob scelerum magnitudinem insanabiles esse videntur, hos omnis conveniens sors mergit in Tartarum, unde nunquam egrediuntur.* Idem *in Phædone*, pag. 84.

Socrates rejoiced that he was to die, because he should then go to see *Homer*, *Hesiod*, and other Worthies that were gone before.

Yea, *Bion* of *Boristenes* the Atheist, who all his Life time had denied the Gods, and derided their Worship, yet when Death came was extreamly afraid of dying, and that not so much because of the loss of Life, or Pains of Death, but for fear of what followed after Death.

I might much enlarge here: from this Principle those things took their Rise that we find either in Poets or Philosophers concerning the Elysian Fields, the Stygean Lake, *&c.*

From these Arguments we may see that there are unseen things. The next Enquiry we shall make is,

Secondly,

Secondly, What these things are which are not seen, and which Christians are to look at.

Now the Holy Scripture (which must be our Guide in this Enquiry) brings us tidings of many things, that to us and all the Living are not seen, do not appear. I shall at this Time confine my self to, and sum up all I shall say as to this in four Heads; there are these four things which are not seen, and that it concerns us to look at.

1. Death, 2. Judgment, 3. Heaven, 4. Hell.

1. The things of Death are unseen things, things not seen: as in a word,

(1.) The time of Death is unseen. *The Living know that they shall die*, Eccl. 9. 5. but they know not when they shall die. Gen. 27. 2. *I know not the Day of my Death*: So thou and I may say, I know not the Hour, Day, Week, Month, Year, wherein Death will come, it's unseen. When an Hour is past, or a Day over, we may say that was not the Day or Hour; but we cannot say of the Day or Hour which is yet to come, that it shall not be the Time. Prov. 27. 1. *Boast not thy self of to morrow, for thou knowest not what a Day may bring forth*: the Day thou art now in, and spending on, may bring forth unseen Death. The time of Death is one thing unseen, this is one, no Man knows when it will be, at what Day, in what Year it will come, whether in Youth, or in old Age,

Age. O think on this, Sirs, the Time will come when you must die; but when this will be, is covered from you, you see it not, it may be at any Instant, in any Moment. Mark 13. 35. *Watch ye therefore, for ye know not when the Master of the House cometh, at Even, or at Midnight, or at the Cock crowing, or in the Morning.*

(2.) The Place of Death is unseen; this is another. As we see not when, so we see not where we must die, in what Place, whether at Home, or Abroad, in the House, or in the Field, in the Bed, or at the Board. It may be thou hast been shewed where it was that thou wast born, in what Place thou camest into the World and took thy first Breath; ay but they that have shewed thee this, cannot take thee again by the Hand, and lead thee to see the Place where thou must take thy last Breath and die, and go out of this World into another; this is unseen, thou cannot say, lo it is here, or lo there it is; or if thou wilt, yet it may be neither here nor there, but somewhere else that thou never thinkst of.

It's said of *Eschilus* the Poet in *Sicily*, that on a Day walking out of the Town where he dwelt to take the Air, he sate him down upon a high Place, and having his Head (being bald) bare and uncovered, an Eagle flew over him in the Air, with a Tortoise in her Talons, and seeing his white Head, took it for a Stone, and so let

it

it fall from a great Height thereon to break the Tortoiſe-ſhell, which broke his Scull, whereof he died preſently. One would have thought that this could not have been the Place of ſuch a Death, but rather that it was impoſſible for any thing to fall on his Head, unleſs the Heavens themſelves had dropt down: but alas, Death can come on us any where, we are no where out of its reach, neither know we where it will meet us; when we think our ſelves moſt ſafe, or never think of it, it may thus drop on our Heads. When *Bibulus* the Roman General was riding in Triumph in all his Glory through the Streets of *Rome*, a Tile fell from a Houſe and beat out his Brains. Many have ſeen Death where they have never thought of ſeeing it, and thou knoweſt not where thou may'ſt ſee it. Pſal. 89. 48. *What Man is he that liveth and ſhall not ſee Death?* That's the Pſalmiſt's Queſtion, it may be mine, What Man is he that lives (of you that are here to day) that can tell, where it is he muſt ſee Death? which he cannot ſcape ſeeing ſomewhere; and it's a Queſtion you can none of you anſwer. O that you would think of it, and labour to be ſuch, as you may be ready to ſee it in any Place.

(3.) The manner of Death is unſeen: as we ſee not when or where, ſo we can as little ſee how we muſt die, by what kind or manner of Death we muſt go out of this

this World: there is but one way of coming into the World, one Door that we all came in at at our Entrance, but there are many ways out of the World. *Mors est bellua Centiceps*, and comes a hundred ways. The Jews reckon 903 kinds of Death; but among all the kinds that we may observe, we can't see our own so as to single it out, and say, by this kind of Death I shall go into another World; this is covered from the Eyes of all Flesh. *Jacob* died in his Bed; *Josiah* by the Sword; *Job*'s Children by the fall of the House where they were eating; *Eli* by a fall from the Seat where he was sitting: Death began with *Asa* in his Feet, and struck him there e're it came to strike him at the Heart, 2 *Chron.* 16. 12. Death begun with the Murmuring *Israelites* at the Heart, and struck them with their Meat in their Mouths, *Numb.* 11. 33. We see daily some die a natural, others a violent Death; some by this, some by that, and some by the other kind of Sickness: some go out of the World by a Death that gives them long Warning, others short Warning, and others none at all; and in this respect (I say) Death is an unseen thing with you and me, we know not which of the many kinds of it, whether this or that, or the other, is a coming to let us into another World. *Rev.* 6. 8. there we have Death riding on his pale Horse, described in the 7th *verse*, we may see whence he came, *And when he had opened the fourth Seal, I heard*

heard the Voice of the fourth Beast say, Come and see: and I looked, and behold, a Pale Horse, and his Name that sate on him was Death. Mark, he came from under a Seal, broke out upon the opening of a Seal. Death is sealed, thy Death and my Death are remaining under the Seal of the Everliving God, concealed from thee and me and all Mortals, and not to be known till he open the Seal and send them out. Death, I say, is sealed; and as no Man knows what is in a Letter till the Seal be opened, so no more do we know at what Time, or in what Place, or by what manner of Death we must go out of this World, before the Lord break open the Seal, and send Death on Horseback to our Doors.

(4.) I might add the nature of Death is unseen; we hear much of the Name, but alas we see little of the Nature of Death: we are acquainted with the word Death, O but we have little Acquaintance with the work or thing, *Death:* now we talk of it, and discourse of it at a distance, but verily, Sirs, when that which is called seeing Death, and tasting Death, meets us, Death will be another thing than now it's commonly taken to be with many. Deut. 32. 29. *O that they were wise, that they understood this, that they would consider their latter End.* Well this is the first; Death, as I told you in the entrance on the Particulars, is the Door, the Way, to things which are not seen;

seen; and I tell you here again in the close of it, that this Door to things unseen, is also unseen. Pray think of it you that are here to day; 1. You believe you must die. 2. This thing that you call dying or Death, is I tell you a Door, an Inlet to unseen things, things behind all that have ever been seen in the World. 3. This Death that is thus a Door to those unseen things, is it self an unseen thing; the Time of it is unseen, and the Place of it is unseen, and the Kind of it is unseen: you know neither when, nor where, nor how it will come upon any of you. Therefore certainly, Sirs, it concerns you to look at this, and to look how you are provided to meet this unseen thing, that is the beginning of unseen things; Unseen Judgment is next behind this, an unseen Heaven or Hell, Salvation or Damnation is next behind that; you know not when or where you may see Death, but as soon as ever you have seen Death, you must see Judgment; and as soon as ever you have seen Judgment, you must see Heaven or Hell for ever. I pray you think of it; art thou not a Drunkard? why the next Time thou goest to the Ale-house thou mayst see Death there, and so never see House more, but Hell-house. Art thou a Fornicator, or Adulterer? Art thou a Swearer? art thou a Profaner of the Lord's Day? O remember Death that is now

unseen

unseen may surprize thee in the very act of thy Sin, this is the Porch and Door to the unseen things of another World, and it's also an unseen thing, a thing not seen, that leads to things not seen, an invisible thing that is an Introduction to invisible things, that are Eternal; the things of Death I say are unseen.

SER-

SERMON II.

2 Cor. 4. 18. *While we look not at the things which are seen, but at the things which are not seen; for the things which are seen are temporal, but the things which are not seen are eternal.*

Secondly, The things of the great Day of Judgment are unseen things, things which are not seen. There shall be such a Day as this, a general Judgment of all Men; Acts 17. 31. *Because he hath appointed a Day in which he will judg the World in Righteousness, by that Man whom he hath ordained; whereof he hath given Assurance unto all Men, in that he hath raised him from the Dead.* 2 Cor. 5. 10. *For we must all appear before the Judgment-Seat of Christ, that every one may receive the things done in his Body, according to that he hath done, whether it be good or bad.* Mat. 12. 36. *But I say unto you, That every idle word that Men shall speak, they shall give Account thereof in the Day of Judgment.* There shall then be such a Day, a Day of Judgment; and I say, the things

things of that Day are unseen, are things which do not appear, therefore it is called the Day of Revelation; Rom. 2. 5. *But after thy hardness and impenitent Heart, treasurest up unto thy self Wrath against the Day of Wrath, and Revelation of the righteous Judgment of God:* ἀποκαλύψεως, *Patefactionis*, the Day of the Manifestation of the righteous Judgment of God; in this Day the righteous Judgment of God shall be fully manifested, and appear to all Men in this World. Eccles. 8. 14. *There be Just Men unto whom it happeneth according to the work of the Wicked: again, there be wicked Men to whom it happeneth according to the work of the Righteous.* And upon this the Justice and Equity of God is oft-times questioned, and accused, by the Rash and Prepostrous Judgment of Men; Good Men are apt to think they have hard Measure, and ill Men are ready to think that God is such a one as themselves; but there shall be such a Revelation of the righteous Judgment of God, as shall set all Matters and Men too to Rights, and it shall appear to all that the Judgment of God is Righteous, *and the Heavens shall declare his Righteousness; for God is Judg himself*, Psal. 50. 6. i. e. (as *Diod.*) God's Justice shall in this Judgment of his be manifested to all the World, as plainly as those things which from Heaven are seen here upon Earth.

And

And when these things are tried,
The Heavens shall record
That God is Just, and all must bide
The Judgment of the Lord.

It will be, I say, a Day of Revelation, *Ambæ civitates (terrena & cœlestis) temporalibus vel bonis pariter utuntur, vel malis pariter affliguntur, donec ultimo Juditio separentur, & percipiat unæquæque suum finem, cujus nullus est finis.* Aug. *De Civit Dei, Lib.* 18. *Cap.* 54. O the righteous Judgment of God shall be seen as clear as the Light at Noon-day, in that Day: So this Day is in Scripture called,

1. Ἀποκάλυψις
2. Ἐπιφάνεια
3. Φανέρωσις

} τῦ Χεισῦ { The Revelation / Appearing / Manifestation } of Christ.

All which Phrases import a detection and uncovering of Christ in that Day, behind what has been or is seen in this Life: It will be (I say) the ἀποκάλυψις, the Revelation of Christ; 1 Cor. 1. 7. *Waiting for the Revelation of our Lord Jesus Christ*; 2 Thess. 1. 7. *The Lord shall be revealed from Heaven*; 1 Pet. 1. 7. *At the appearing of Jesus Christ*; ver. 13. *At the Revelation of Jesus Christ.* The original word in all these Places, signifies an opening, an uncovering, a drawing the Vail from over that that's covered, that it may be seen. Such will this Day be, *detectio occultarum rerum Christi*, an uncovering of his hidden Glory.

2. The ἐπιφάνεια, the appearing of Christ; 1 *Tim.* 6. 14. 2 *Tim.* 4. 1. The word signifies a bright or clear Appearing, or shining out; and it will be a glorious appearing, or ἐπιφάνεια τῆς δόξης τοῦ μεγάλου Θεοῦ, as the words are, *Tit.* 2. 13. *the glorious Appearing of the Great God, and our Saviour Jesus Christ.*

3. The φανέρωσις, the Manifestation of Christ; Col. 3. 4. 1 Pet. 5. 4. 1 John 3. 2. *But we know that when he shall appear, we shall be like him, for we shall see him as he is.* The Word imports an Illustration, a Manifestation by clear Light, of something hid in Darkness; Christ shall at this Day come as out of Darkness into Light. O Sirs, there will be thus a glorious Revelation, a glorious Appearing, a glorious Manifestation of Christ in this Day, such as was never seen in the World to this Day, nor ever shall be seen before that Day. Remember this, my Friends, there will be a great and notable Day of Judgment, and the things of that Day are unseen things. There was a great Discovery of things at Christ's first coming in the Flesh, that had been hid from Men of all Times and Ages, and kept unseen till then; Rom. 16. 25. *According to the Revelation of the Mystery which was kept secret since the World began*; here ἀποκάλυψις μυστηρίου σεσιγημένου, an opening of the Secret, that there had been Silence about, that there had been

nothing

nothing said of in the World, from the beginning to that Day; So *Col.* 1. 26. *Even the Mystery, which had been hid from Ages and Generations, but now is made manifest to his Saints:* here again we have a Mystery which hath been, τὸ μυστήριον τὸ ἀποκεκρυμμένον, a hidden Secret: Thus the Redemption of the World, the calling of the *Gentiles* were a Mystery hid from Ages and Generations, and either not known at all as among the *Gentiles*, or opened more obscurely in the dark glass of Types, Shadows, Prophecies as to the Jews: but this great Mystery thus covered from all, was opened and uncovered at his first Coming; and therefore, *Luke* 10. 23, 24. saith Christ, *Blessed are the Eyes that see the things that ye see. For I tell you, that many Prophets and Kings have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them.* 1 Tim. 3. 16. *God manifest in the Flesh*, the accomplishment of Types, the fulfilling of Prophecies. And as there was thus a great seeing of things before unseen, at the first Coming of Christ in the Flesh, so there shall be a greater opening of things at Christ's second Coming to Judgment, that have been hid from all Ages (*a mundi initio*) from the Beginning, are hid from the present Age, and that shall be hid from all following Ages, and not be seen till that Day, that Great

Day of the Lord reveal them. O, Sirs, the things which the Scripture reports unto us of this Day, are all to us unſeen things.

I. 1. The coming of Chriſt riding through the Clouds on his Chariot of Glory.
2. The thouſand thouſands of Angels that ſhall miniſter unto him.
3. The Multitude of Saints that he ſhall bring with him.
4. The Glory that he ſhall appear in, are things which are not ſeen.

II. 1. The great White Throne.
2. His ſitting upon the Throne of his Glory.
3. The ſounding of the Trumpet.
4. The opening of the Graves.
5. The riſing of the Dead in numberleſs numbers all the Earth over; *When the Sea ſhall give up its Dead*, Rev. 20. 13. are things which are not ſeen.

III. 1. The gathering of all Nations, all Men that ever were, now are, or hereafter ſhall be, before him.
2. The ſeparation of the Sheep.
3. The Collocation, the placing of them.
4. The opening of the Books, that will lay open all the Thoughts, Words, and Works of all Men.
5. The ſtanding of the Dead both great and ſmall at the Judgment-Seat of Chriſt. 6. The

6. The Judging of the World in Righteousness.
7. The Promulgation of the final Sentence.
8. The Execution of it, in sending away one part with a *Go ye Cursed into everlasting Fire prepared for the Devil and his Angels*, in welcoming another part, with a *Come ye Blessed of my Father, inherit the Kingdom prepared for you from the Foundation of the World*; are things which are not seen: O Sirs, these, these are unseeen things.

IV. 1. The Wailings of Sinners, when they shall see the Lord Jesus revealed in flaming Fire from Heaven.
2. The wringing of Hands when they shall see the Books opening before all the World.
3. The fearful Tremblings, when they shall hear themselves doomed to everlasting Burnings.
4. The dreadful Cries and horrible Noise of Wailings and Lamentations that they shall go away with, when they are going to the eternal Prison, are unseen things. We see enough and too much of the mad Mirth, and ringing Shouts of Profane Creatures now, when they are met about their Recreations: O but we see not how their Chear will change, the Cry, the

Cry, the doleful Cry, that will be among this sort of Persons, in this great Day of Wrath, and Revelation of the righteous Judgment of God Almighty.

These things, Sirs, and many other things of this great Day, which the Scripture tells us of, are to us things which are not seen. This is the second thing, pray remember it, there shall be a Day of Judgment, and there are great things to be seen at that Day, which now are not seen, which shall not be seen till this Day appear and bring them into Sight: Saints shall see *that* they have never seen before; Sinners shall see *that* they have never seen before, all the World shall see that which was never seen before.

Thirdly, The things of Heaven are unseen things, things which are not seen; these are chiefly meant in the Text, by the things which are not seen, as both the antecedent and consequent words shew; and these are unseen things, I say, things within the Vail, as the Apostle's Phrase is, *Heb.* 6. 19. an expression used in Allusion to the most Holy Place in the Tabernacle and Temple, wherein were the Ark of the Testimony, the Mercy-Seat, the two Tables, the Pot of Manna, *Aaron*'s Rod, the Golden Censor, before which there was a great Vail drawn, that none might see them, but only the High

High Priest, who entred once a Year; Exod. 26. 31. *And thou shalt make a Vail of Blue, and Purple, and Scarlet, and fine twined Linen of cunning Work: with Cherubims shall it be made.* In allusion to this (I say) the things of Heaven are said to be within the Vail, *i. e.* covered and unseen. As there was a Vail between the People, and that which was in the most Holy Place, so there is a Vail between us, and that which is in Heaven.

1. The things in Heaven which are set down in Scripture by the Names; (1.) Of a better Countrey, *Heb.* 11. 16. A Countrey where there is no Hunger, *Rev.* 7. 16. no Death, *Rev.* 21. 4. no Night, *Rev.* 21. 25. no Curse, *Rev.* 22. 3. (2.) By the Name of Paradise, the Place where there is *fulness of Joy, and Pleasures for evermore*, Psal. 16. 11. (3.) By Christ's Father's House, John 14. 2. *In my Father's House are many Mansions.* (4.) By a City which hath Foundations, whose Builder and Maker is God; a City whose Foundations are precious Stones, Gates Pearls, Streets pure Gold, Porters Angels, *and that hath no need of the Sun, neither of the Moon to shine in it; for the Glory of God doth lighten it, and the Lamb is the Light thereof*, Rev. 21. 23. (5.) By *an Inheritance, an Inheritance that is incorruptible, undefiled, and that fadeth not away, reserved in Heaven*, 1 Pet. 1. 4. (6.) By a Kingdom, a Kingdom of Hea-

ven, a Kingdom of God, a Kingdom of Christ, a Kingdom that cannot be moved, a Kingdom that is Eternal, Everlasting. (7.) By a Crown of Righteousness, of Life, of Glory. (8.) By Glory, Heavenly Glory, an exceeding and eternal Weight of Glory. I say, the things of Heaven set out by all these Names and Titles, are all unseen things.

And so also, Secondly, the things which are shadowed out to us,

(1.) By the World to come; (2.) The New Heavens; (3.) The New Earth; (4.) The Throne of God, and the Lamb; (5.) The Temple of God; (6.) The pure River of the Water of Life, clear as Chrystal; (7.) The Tree of Life, which bears twelve manner of Fruits, *Rev.* 22. 2. are unseen things.

And, Thirdly, the things set out,

(1.) By sitting down with *Abraham*, *Isaac*, and *Jacob*, in the Kingdom of Heaven; (2.) By sitting with Christ in his Throne, as he is set down with his Father in his Throne; (3.) By being called to the Marriage-Supper of the Lamb; (4.) By eating and drinking at his Table in his Kingdom; (5.) By eating the hidden Manna, are all hidden unseen things.

Fourthly, we see not yet what it is,

(1.) To see God; (2.) To see his Face; (3.) To see him face to face; (4.) To know as we are known; (5.) To be before the Throne

Throne of God; (6.) To have him that ſitteth on the Throne to dwell among us; (7.) To walk with him in White; (8.) To follow the Lamb whitherſoever he goeth; (9.) To have the Lamb which is in the midſt of the Throne to feed us, and to lead us unto living Fountains of Water; (10.) To be made Pillars in the Temple of God, and to have the Name of God, and the Name of the City of God, which is new *Jeruſalem*, and Chriſt's new Name written upon us; (11.) To be ever with the Lord; (12.) To have him all in all: all theſe things are things which are moſt clearly reported to, and moſt ſurely believed among the Saints, but are not yet ſeen.

Fifthly, And ſo,

(1.) The Life of Saints that's hid with Chriſt in God; (2.) The Hope of Saints that's laid up in Heaven; (3.) The Glory to be revealed in Saints in Heaven; and (4.) The Inheritance of all things, are yet out of ſight.

O Chriſtians, (1.) You that are going for Heaven to Day, have not ſeen what a Country, City, Kingdom, Company you are going to, what things you are going to ſee. (2.) You that have ſeen ſomething of the workings of Grace in your Hearts from Heaven, have ſeen nothing of the Preparations of Glory for you in Heaven.

Theſe are things which Eye hath not ſeen. O be ſtedfaſt, be immoveable, ſta-

bliſh your Hearts until the Day break, and the Shadows fly away, the Day when all theſe unſeen things ſhall be ſeen and enjoyed for evermore: this Day will bring to light and into ſight more than our thoughts can at preſent reach.

Fourthly, The things of Hell are unſeen things, things which are not ſeen: as Heaven, ſo Hell is hidden from the Eyes and ſight of all the Living. The Greek word ἅδης denotes a place unſeen; and our Engliſh word Hell is from *Hil*, an old Saxon word, that ſignifies to be hid, hilled over or covered: ſuch is that Place, ſuch are the things of that Place, things which are hill'd over, things which are not ſeen.

1. The things in Hell which are ſet out in Scripture by the Names of,

(1.) The ſecond Death; (2.) The bottomleſs Pit; (3.) Of Perdition; (4.) Of Deſtruction; (5.) Of Damnation; (6.) Of the Wrath to come; and (7.) Of the Wine-preſs of the Wrath of God Almighty, are things which are not ſeen.

Theſe dreadful Expreſſions are Expreſſions that carry in them Rivers of unſeen Woes, Seas of unſeen Vengeance; yea whole Oceans of unſeen and unutterable Torments.

2. The things ſhadowed out to us,

(1.) By Darkneſs, outer Darkneſs, everlaſting Darkneſs; (2.) By Chains, Chains of everlaſting Darkneſs; (3.) By the Wine

of

of the Wrath of God; (4.) By a Worm, a Worm that shall never die; (5.) And by a Fire, a Fire prepared for the Devil and his Angels, a Furnace of Fire, a Lake of Fire, a Furnace and Lake of unquenchable and everlasting Fire; I say, the things shadowed out by all these to us, are unseen things.

O Sirs, you that live impenitently and securely in Sin, that Scoff, and Swear, and Drink, and Whore, and profane the Lord's day, and make light of Threatnings, Warnings, Admonitions, as if you had made a Covenant with Death, and were at an Agreement with Hell, as they who said, *Isa.* 28. 15. *We have made a Covenant with Death, and with Hell are we at Agreement: when the overflowing Scourge shall pass through, it shall not come unto us; for we have made Lies our Refuge, and under Falshood have we hid our selves:* that is, as if they had said, Death and Hell are at amity with us, we fear no more harm from them than we do from those that are in League with us, than we do from Confederates, we are at Agreement with Hell, Hell shall not hurt us: or as if they had said, we are in no more fear of Hell, than we are in fear of our Confederates; for Hell is but a Fable, a Bug-bear, to fright Children and Fools; let Preachers say what they will, we care not for Hell, either it is not, or it is not so terrible as they tell us. Are you of this Temper, Sirs?

do

do you live loosely and profanely, securely and carelesly in a sinful State and Way, and yet say we have made a Covenant with Death, and are at an Agreement with Hell, we fear not Hell, we care not for Hell?

(1.) Either it is not; Or (2.) we shall escape it; Or (3.) it will not prove so hot as we are told: why I say your Covenant with Death shall be disannulled, and your Agreement with Hell shall not stand; you'l find there is a Hell, and this Hell will be what now you are told of.

Alas, alas, you have not seen what it is, (1.) To be turned into Hell; (2.) To go into Perdition; (3.) To be punished with everlasting Destruction from the presence of the Lord; (4.) To fall into the Condemnation of the Devil; (5.) To be thrown into the great Wine-press of the Wrath of God; (6.) To be cast alive into the Lake of Fire, burning with Brimstone; (7.) To be tormented Day and Night for ever and ever; (8.) To feel an endless Rain of Snares, Fire and Brimstone, and a burning Tempest; (9.) To suffer the Vengeance of an Eternal Fire; (10.) And to have the Smoke of your Torment ascend for ever and ever.

You have not seen these I say, you see not what is lying in their Womb, but they will come in sight; and know to day, that as light as you make of them, they will cause you change Chear for ever; *Mat.* 25.

30.

30. *There ſhall be Weeping and Gnaſhing of Teeth:* this is their Caſe who are now in outer Darkneſs; and tho you may laugh at it now, it will be your Caſe there, there's no laughing or jeſting in Hell, but only weeping and gnaſhing of Teeth. Pray think of it you that are going for Hell, you little think what a Place and Things you are going to, what you ſhall both ſee and feel there: the things thereof are things that are not ſeen; and it's not ſafe to make light of that you ſee not, nor good to praiſe Hell before you have try'd it, and wo to you if you come to try it once, for that once will be for ever.

Thirdly, The third Queſtion under the Doctrine is, how theſe things are unſeen. You ſee there are unſeen things, and what theſe unſeen things are, the things of Death, Judgment, Heaven, and Hell. Now the next inquiry may be this, in order to the clearing of the Point, (*viz.*) *How they are unſeen*, or what this imports or implies that they are not ſeen.

Now this Phraſe implies theſe four or five things, (*viz.*) That they are things which,

1. Are not ſeen with Eyes of Fleſh, they are not ſeen, that is, they are not viſible to our bodily Eyes, not beheld with the Eye that looks upon viſible Objects, and things under the Sun; Eye hath not ſeen them. My Beloved, your Eye hath ſeen a great Number, and a great variety of Ob-

jects

jects, you are not able to tell how many Things, and how many kinds of Things you have seen since you begun to look out at these Windows; but I can tell you what you have not seen: among all the Things which you have seen Day after Day, you have never seen the things of Death, the things of Judgment, the things of Heaven, nor the things of Hell, these have all along been out of your sight.

(1.) Hast thou seen *great* Things, *great* Transactions, *great* Revolutions? thou hast seen no such *great* Things, as the Things of the *great* Day of the Lord. (2.) Hast thou seen *good* Things, Things that were exceeding amiable, lovely, and desirable in thine Eye, that thine Eye was much taken with? yet thou hast seen no such *good*, lovely and desirable Things, as those of Heaven and Glory are. (3.) Hast thou seen *ill* Things, Things that have been Dreadful, Terrible, Astonishing and Amazing to thee, that have frighted thee, that have put thee into a Consternation? why, yet for all that thou hast seen no such terrible or astonishing Things, as the things of Hell and Damnation: this is one, these things are not seen by the Eye of the Body.

2. It imports, that these unseen things are not known, they are not seen, that is, they are not fully known and understood by us: as they are things which are not seen by the Eye of Flesh, so they are things

things which are not seen fully by the Eye of the Mind; the Eye sees them not, neither doth the Mind reach them proportionably to the Nature of them. Alas, it's but a little that we understand of these things, our Knowledg of them is mighty obscure, dark, confused, and imperfect, as *Job* says of the Knowledg of God; Job 26. 14. *Lo, these are but parts of his Ways, and how little a Portion is heard of him? the Thunder of his Power who can understand?* i. e. all that we hear and know, and conceive of God, is little, low, and nothing to what he is; all our Thoughts, Meditations, Apprehensions, are infinitely below his infinite Majesty. So may I say of these unseen Things, lo, these are part of them, these Things we have hinted at; but how little a Portion is heard of them? it's but little, very little, exceeding little, that we do or can conceive of unseen Things to what they are, and what we shall find them to be. The *Italians* have a Proverb, *Qui Venetias non videt non credit, & qui aliquandiu ibi non vixit non intelligit.* So it is in this Case, he that hath not seen these Things not seen, cannot believe enough of them; and he that hath not had some Experience of them, cannot understand them as they are.

One of the Fathers branches things under three Heads.

1. Things that are known. 2. Things that are knowable, that may be found out by

by Search and Enquiry. 3. Things that are neither known, nor knowable, but reserved for another World: and of this sort are these unseen Things, they are not now known, or knowable, but the Knowledg of them is reserved for another World. Alas, the Secrets of Nature are much above us, there are many thousand Things there that we either have no Knowledg of, or know but very darkly; *the Secrets of Grace are more above us, but the Secrets of Glory are most of all above us*, the Knowledg of them is too wonderful for us, we cannot attain unto it. Says *Zophar*, Job 11. 7, 8, 9. *Canst thou by searching find out God? canst thou find out the Almighty unto Perfection? It is as high as Heaven, what canst thou do? deeper than Hell, what canst thou know? The Measure thereof is longer than the Earth, and broader than the Sea.*

It's as high: What's as high? Why God's Perfection, this is as high. So may I say here, canst thou find out unseen Things by searching to Perfection; alas, no, no, they are as high as Heaven, what can we do? deep as Hell, what can we know?

Paul, who was a Man of eminent Attainments, extraordinary Revelations, and stood on a higher rise of Ground than any now living; yet tells us, that he saw but ἐκ μέρους, (*modo imperfecto*) in part, he saw but the back-parts of unseen Things; 1 Cor. 13. 9. *We know in part, and prophesy*

in part. Ver. 11. *When I was a Child, I spake as a Child, I understood as a Child, I thought as a Child.* He compares all the Knowledg he had attained of these Things, to that he had of things in the World when he was a Child. Children have but weak and shallow Conceptions and Apprehensions of things, such as they are ashamed of, when they grow up to be Men. Why there is (in many respects) as great Difference between the Apprehensions we have of unseen Things now in this World, and the Apprehensions we shall have of the same Things in the other World, as there is between the Apprehensions of Persons whilst but Children, and when come to be Men. Alas, Sirs, when you hear Men of the largest Abilities discoursing of these Things, they do but even lisp, and stammer, and speak half words, and bits of Sentences, as Children; they do but talk of them as blind Men do of Colours, or as you do of far Countries, and Rarities in them that you have never, never seen.

O the things of Heaven are other things, and the things of Hell are other Things than you or I think, unknown Things! we see not (when our Conceptions are most accurate and elevated) a thousandth thousandth part of that Glory that is prepared for the Saints in Heaven; nor yet a thousandth thousandth part of that Shame,

Wo,

Wo, and Wrath, that is prepared for Sinners in Hell. Heaven is not only commenſurate to our greateſt Hopes, but as far above them, as it is above the Earth; and Hell is not only anſwerable to our greateſt Fears, but as far beyond them as the Eaſt is from the Weſt. Says *Moſes*, Pſal. 90. 11. *Who knoweth the Power of thine Anger? according to thy Fear, ſo is thy Wrath.* That is, the Wrath of God is every way anſwerable to the Fear that Men have of it; and not only ſo, but it is behind what we either fear or can know. Think on this under the moſt dreadful Conſiderations imaginable; and yet (when thou haſt thought the worſt, and all that is poſſible) according to thy Fear, ſo is his Wrath, and more than ſo when poured out to the utmoſt. This is the ſecond, they are not ſeen, that is, not known.

3. They are not experienced, they are not ſeen; that is, they are not try'd and felt by Experience, we have not had a trial of them by Taſte or Feeling. This Phraſe of ſeeing, is often put thus for feeling in Holy Scripture, as *Lament.* 3. 1. *I am the Man that hath ſeen Affliction by the Rod of his Wrath*; as if he had ſaid, I have felt, endured, born Affliction. So *Pſal.* 90. 15. *The Years wherein we have ſeen Evil*; ſuffer'd, felt Evil and Affliction. Jer. 20. 18. *Wherefore came I forth out of the Womb to ſee Labour and Sorrow?* Rev. 18. 7. Pſal.

27.

27. 13. & 106. 5. and in many other Places, to see is to feel, and not to see is not to feel or experience. And thus this Phrase may be taken here; and so in this Sense, these things are unseen things to us; there's not a Man among us to day, that has once seen them, that has try'd and had experience of them in himself, that can come out and say, I have gone through Death, I have been in Heaven, or I have been in Hell, and tried Things of another World. O Sirs, these things not seen are things we have not had an Experiment, a Proof, and Trial of; you have not had an Experiment of the things of Death, nor of the things of Judgment, nor of the things of Heaven, nor of the things of Hell. O think of it you that are drooping Saints, and Servants of God; you have not yet try'd, (1.) What it is to have God to wipe away all Tears from your Eyes. (2.) What it is to enter into the Joy of your Lord. (3.) What it is to receive your Inheritance, to put on your Crown, and to possess your Kingdom. (4.) What it is to see God face to face, and to follow the Lamb whithersoever he goeth. (5.) What it is to be with Christ your Lord and Love in Heaven. I say, all these, and all the unutterable things of Heaven, are things you have not tried: a Trial of them would make the whole World of seen things a Wilderness, a Weariness to you. And O think of it, you that are

daring

daring Sinners, you that make nothing of Death, of Judgment, of Heaven, or Hell, I say again, think of it: you have not try'd the things you are making thus light of; you have not tried, I say, (1.) What it is to lie down in Sorrow. (2.) What it is to be driven away into outer and eternal Darkness. (3.) What it is to dwell with the devouring Fire, to dwell with everlasting Burnings. (4.) What it is to be tormented with the Devil and his Angels. (5.) What it is to be punished with everlasting Destruction; had you ever tried these things, you would have other thoughts about them: they that are this Day trying them, and feeling what they are, are not making light of them; and O if you had been but a Year, a Week, a Day, or a Night, or an Hour in Hell, and seen what others are seeing, and felt what they are feeling, you would not think it a small Matter to be damned. This is a Third; these things are unseen, they are such things that we have no present experimental Acquaintance with.

4. They are not present and entred on; they are not seen, that is, they are not yet in being as to us, we are not yet begun with them, and entred on them, we have them not present with us. This Phrase of seeing, is used thus for enjoying, possessing, or having the Presence of a Thing; John 3. 3. *Except a Man be born again, he can't*

see

see the Kingdom of God. Videre regnum Dei idem est ac intrare in illud; therefore it's said *verse* the 5*th*, *Except a Man be born of Water and of the Spirit, he cannot enter into the Kingdom of God.* Deut. 3. 25. *Moses* pray'd that he might see, *i. e.* enter into and come to possess that good Land. So also, Psal. 36. 9. *In thy Light we shall see Light*, (i. e.) have or enjoy Light. So Luke 17. 22. *The Days will come when ye shall desire to see one of the Days of the Son of Man, and ye shall not see it*, that is, when you shall desire to enjoy one of these Days, to have the presence of one of these Days, and ye shall not see it, that is, ye shall not enjoy one of them, ye shall not have the Presence of one of them with you. And so in many other Places, to see a Thing, is to have it present and in possession; and not to see a thing, is to have it absent and unbegun with us. And in this respect also these things are unseen things; that is, they are not begun with us, we are not entred on them, you and I are not yet entred on the things of Death, or the things of Judgment, on the things of Heaven, or on the things of Hell. O Sirs, the Saints Heaven, Harvest and Happiness is not yet begun, but to begin; the Saints Kingdom is not yet come, but to come. *Tertullian* in his Book *de Spectaculis*, dissuading the Servants of God from them, hath this Motive, *Nostræ cœnæ, nostræ nup-*

tiæ

tiæ nondum sunt; So I say, the Saints Happiness is not yet, it's yet out of sight, and to come: And so, Sirs, the Sinners and Ungodly's Hell, and Horror, and Torment, is not yet begun, but to begin. Do you see them Ranting and Revelling, Swaggering and Gallanting it out from Day to Day? O think it not strange, for, I say, their Hell is not yet begun, they are yet in their Heaven, and their Hell is to begin; their Time, nay, their Eternity of Darkness, and Chains, and Fire, and Weeping, and Gnashing, are yet to enter on. O consider it you that live ungodly, I may say to you, as the Apostle, James 5. 5. *Ye have lived in Pleasure on the Earth, and been wanton; and nourished your Hearts as in a Day of Slaughter.* Ay but where is it, Sirs, that you have lived? is it not on Earth, that you have lived thus in Pleasure? is it not on Earth that you are living? it's *on Earth*, it's on Earth only, and beyond Earth there's an unseen Hell. How will you live there? will you live in Hell as you have lived on Earth, in Pleasures, in Jollity, in Delicacy? will you take up a sensual Life, a delicate way of living, when you are in Chains, in everlasting Burnings, suffering the Vengeance of an eternal Fire, and drinking whole Cups, nay Rivers of the Wine of the Wrath of God Almighty? O those will be no Delicacies then, your Heaven will be past, as *Luke* 16. 25. *Thou in thy Life-*

Life-time receivedst thy good Things, and Lazarus *evil Things: but now he is Comforted, and thou art Tormented.*

5. I may add this: Unseen things are things which are not considered, observed, or regarded; they are not seen, that is, they are not minded and regarded, or taken notice of by many. This Phrase of seeing is used thus, for taking notice of, and care about a Matter; Psal. 66. 5. *Come and see the Works of God*, observe and mark them. So *Mat.* 22. 11. *And when the King came in to see the Guests, he saw there a Man which had not on a Wedding-Garment*, when he came in to take notice of his Guests. Mat. 27. 4. *See thou to that*, i. e. take thou care about that, look thou to that. So also *verse* 24. *See ye to it.* And so here, we look (saith the Apostle) at things not seen, that is, we look at things that are little look'd at in the World, that are out of sight, and out of mind with many; that many ne'r regard, or once trouble themselves about. This is another, and in this respect also, these things of Death, Judgment, Heaven, and Hell, are as to many unseen things; they mind them not, they take no more notice of them than if they were not: among the multitude of Thoughts that are within them and pass through them every Day, there are none of this sort, no serious pondering Thoughts of the things of Death, the

the things of Judgment, of Heaven, or Hell. O, Sirs, how many be there who have gone over twenty, thirty, forty Years, and yet, it may be feared, the Time is yet to come that ever they spent one single Hour, Day or Night, Night or Day, one time or another, in serious Thoughts about unseen things? pray look home, Sirs, to your own selves, and see what you have done in this Case. These are, I say, with many unseen things, things they are mindless of, and careless about.

SER-

SERMON III.

2 Cor. 4. 18. *While we look not at the things which are seen, but at the things which are not seen; for the things which are seen are temporal, but the things which are not seen are eternal.*

Fourthly, We shall inquire, what Looking at these unseen things imports and implies.

You see (1.) That there are unseen things. (2.) What these unseen things are. (3.) How they are unseen. Now the next inquiry may be, what it is to look at unseen things, or what this looking at unseen things (which is the great Concern of Christians) includes and implies. Now this Phrase includes and carries many things in it; I shall only at this Time point at these five that are bound up in it.

To look at things which are not seen, is a Phrase that implies,

1. A real Valuation or Estimation of unseen things, as things meet to be minded, and deserving to be regarded by us. This

Phrase is thus used to denote that which deserves to be regarded and valued; 2 *Kings* 3. 14. *And* Elisha *said, As the Lord of Hosts liveth, before whom I stand, surely were it not that I regard the Presence of* Jehoshaphat *the King of* Judah, *I would not look towards thee nor see thee*; that is, I would not have matter'd, nor set by thee, it's *Jehoshaphat* that I look at, and regard in the Matter. So here to look at unseen things, is to reckon of them as valuable things, as things to be mattered and made account of by us. And this now, Sirs, is our Concern and Duty; it concerns thee and me, and lies on us, not to slight these unseen things, as many do, as if they were poor, worthless, inconsiderable Matters, not worthy to be taken notice of or regarded; take heed of this, reckon not of Death, of Judgment, of Heaven, of Hell, as sorry, as inconsiderable things, as things too little and mean to be minded; but look at them, that is, make them Matters of Moment, Matters of Concernment, of greatest Moment and Concernment of any Matters in all the World; for so they are, and such they will be found with every one of us another Day. If there be nothing in Death, Judgment, Heaven, Hell, to be minded or matter'd by us, who are on the way towards Death, Judgment, Heaven or Hell; then there's surely nothing, nothing in the World, nor any thing out of

of the World, to be made any Matter of. What is it that you make a Matter of, that you look on as valuable, if these be nothing with you? surely, Sirs, these are things to be look'd at. And this is one, we must look at unseen things, that is, get, and keep a home, a lively and affecting Impression upon our Hearts, of the Weight and Concernment of unseen things.

Art thou a gracious Person, look at, that is, get and keep a-foot an affecting, an abiding Sense of the Height of unseen Glory thou art going to, of the Depth of unseen Wrath thou art delivered from, and it will teach thee (whatever comes) to reckon as the Apostle our *light Afflictions*, &c. If Shame, if Loss, if Tribulation, if Persecution: O what a small Pain is this to the Glory to come? Art thou an ungodly profane Creature, O look at unseen things, *i. e.* get and keep a-foot an abiding affecting Sense of that eternal Glory thou art losing, of that everlasting Punishment thou art in danger to drop into every Day, and every Hour. Either this would startle thee out of thy present Security, or I know not what will.

2. Serious Meditation on them. This Phrase is thus used, not only to denote something that deserves to be minded and regarded, but also to denote the minding and regarding of it, the imploying of our Thoughts about it. Prov. 24. 32. *Then I*

saw, and considered it well: I looked upon it, and received Instruction: I look'd with a serious, observing, considering Eye. 1 *Sam.* 16. 7. *Look not on his Countenance*; consider it not, conclude not by that. *James* 1. 25. *But whoso looketh into the perfect Law of Liberty*, i. e. bendeth his Mind to meditate on it, and consider it. So *Isa.* 51. 1, 2. So here to look at things not seen, is to admit them into our serious Thoughts, to take them into our solemn Consideration, and to set our musing Minds at work about them. And this is our Concern and Duty, it concerns me, and it concerns thee, and every one that's here to day, to reckon of these things as Matters to be minded, and to mind them; to mind them, I say, and to transfer our most serious Thoughts to them. It's not enough to confess that they are Matters of Moment, a Thing that I think few will deny, but we must also mind them, and have our Thoughts exercised about them as Matters of such Moment, a thing I fear that few practise. This is another thing that is implied in this looking, *viz.* serious thinking at unseen things: pray think of it, Hast thou never thought of Death, Judgment, Heaven, or Hell, or at most only glanc'd at them, and cast an Eye on them by the by, while thou hast been minding other things? why know this Day, that it is thy Duty to look at them, to look, to fix the Eye of thy

thy Mind and Meditation on them, as thou doſt the Eye of thy Body on the Object thou wouldſt look narrowly upon, or accurately at. O they are things to be looked at, and not to be glanced at, things to be eyed with all Diligence, and not only on the by. Our Morning Thoughts, and our Evening Thoughts, our Day Thoughts, and our Night Thoughts, our Company Thoughts, and our ſolitary Thoughts, ſhould be meeting at theſe unſeen things, and ſpending themſelves on them, in thinking what a glorious bleſſed thing it will be to ſee the unſeen things of Heaven, and Glory we have hinted at, to ſee God, to ſee him as he is; and what a ſad and fearful thing it will be, to ſee the unſeen things of Hell and Damnation, to ſee the Worm that never dieth, the unquenchable Fire, the Wrath to come. Theſe, Sirs, are Subjects that we ſhould look at, that is, our Thoughts ſhould fix, ſettle, and dwell much on them.

3. Fixed Intention or Propoſal of them to our ſelves, as our great End or Aim: the original word σκοπουντων here uſed, ſignifies ſuch a looking as a Watchman uſeth that ſtands on a Tower to deſcry Enemies and Dangers and marks every Corner diligently; or ſuch a looking as an Archer when he is ſhooting, tho he have many Objects about him on this ſide, and on that ſide, yet he looks neither on this ſide, nor on the other ſide,

but streight before him at the Scope or Mark he aims at. This, I say, is the import of the Word; and so to look at things not seen, is to make them our Scope and End, our great Mark and Aim in the World: and this now, Sirs, is our Concern and Duty also, it concerns me, and it concerns thee, and it concerns every one, not only to value unseen things, and to think on unseen things, but also to aim at unseen things; to make unseen things our Mark, to eye unseen things as the great Mark we shoot at. This is another thing, I say, that is implied in this looking, to wit, a steady aiming at unseen things; we should look on all other things, *viz.* seen things, as if we looked not, as By-businesses; but we should look at these unseen things as our main Business, and End that we propound to our selves. Pray remember this, have you been making seen things, the seen Profits, or seen Pleasures, or seen Honours of the World, your great Matters, your great Marks that you have mainly designed and aimed at? why, alas, you have been looking the wrong Way; and all the while that you have been making this your Matter, how to get Estates and Wealth, or how to raise your Names and Families, or how to take your fill of sensual Pleasures; it has, I say, all the while concerned you, and lain on you as your Duty, to look at things not seen, to make unseen things your

your greatest Matters. I say, it has concerned you to make these your Business, these, these things should have been your Matters, your Marks, your Aims, Sirs, *viz.* (1.) How you might get into a readiness to see unseen Death. (2.) How you might escape the things that are coming on this World, and stand before the Son of Man at his coming. (3.) How you might avoid the seeing of the unseen things of Hell, the bottomless Pit, the Wine-press of the Wrath of God, the Darkness, Chains and Prison of the Damned. And (4.) How you might be admitted to the seeing of the unseen things of Heaven, in the Paradise, the City, the Temple of God; these are the things, the things you should have been looking and aiming at all this while, and this is yet your great Concern and Duty in the World. Well, this is another; unseen things are the things that we should look at, that is, aim at.

4. It implies vigorous Prosecution or earnest Endeavour, that we should pursue them with all care and diligence. *Isa.* 56. 11. it's said of the blind and greedy Watchmen, *They all look to their own way, every one for his Gain from his Quarter*, i. e. it's their great Matter they have in pursuit, and are continually driving on. So here to look at things not seen, is to pursue them as our great business in the World. As *Paul*, Phil. 3. 14. *I press toward the Mark,*

for the Prize of the High-calling of God in Christ Jesus; κατὰ σκοπὸν διώκω, *Scopum versus feror*, that is, I have Eternal Salvation (which is my Scope, or Mark, or End) in chase, I am making towards it up Hill and down, through thick and thin, as one resolved never to rest till I have attained unto it. This is to look at unseen things, and this now Sirs, also is our Concern and Duty; it concerns me, and it concerns thee, not only to aim at, but also to lay out for unseen things with all our Might: we must look at them as the Traveller that's on a Journey looks at the End of his Journey, or as a Runner that's in a Race, looks at the Scope or Mark he is to come to; the one runs with speed, and the other rides with haste, and both make towards the Mark. Thus I say, and on this fashion we should look at things not seen, as those that are travelling or running towards them by earnest Endeavour, in a diligent Use of all Means and Ways leading unto them. O, Sirs, we have many that are running and riding, that are up early and late, that are toiling and moiling all the Day long, and of whose Labour there is no end. But what is all this about, what is it for? why alas, seen, seen things, these are the Matters they are seeking; and as for unseen things they either look not at them or only so coldly and remisly, as if they cared not which end goes forward: but, Sirs, it concerns

cerns you and me to be up and doing about unseen things, to be looking, *i. e.* taking great Care, and seeking by all Means, early and late, to get a sure Title to, and to assure our Interest in the unseen things of Heaven and Glory. O these are the great Matters that Men and Women should be, (1.) tirring about; (2.) Striving about; (3.) Labouring for; And (4.) pressing after in this World. This is another, unseen things are the things we should look at, that is, seek for, and pursue.

5. It implies earnest Expectation, that we look at them as the great Object that we expect and desire to obtain, and come to. Looking is thus put for Expecting; *Isa.* 5. 2. *He looked that it should bring forth Grapes.* Verse 7. *He looked for Judgment, but behold Oppression.* Jer. 8. 15. *We looked for Peace, but no good came; and for a time of Health, and behold Trouble.* 2 Pet. 3. 13. *We look for a new Heaven and a new Earth.* In all which places Looking is put for Expecting. So here to look at unseen things, is to look for unseen things: *we look not at the things which are seen*, that is, we expect not seen and Temporal things, as the things that our Portion and Happiness lies in; but unseen and Eternal things, are the things we are looking at, *i. e.* that we are waiting for, that we are in expectation of, that we are tarrying for; and this is also our Duty, to look at, that is, make things not

seen our Expectations. Many look at seen things, and no further, having nothing either beside them, or beyond them that they do indeed look for; seen things, something or other that's seen, is the utmost thing that they have in their Eye: but, Sirs, our looking should be over, beyond, past all that is seen, to that that is not seen. 1 Cor. 1. 7. *Waiting for the coming of our Lord Jesus Christ.* Phil. 3. 20. *We look for the Saviour, the Lord Jesus Christ.* 2 Pet. 3. 12. *Looking for the coming of the day of God.* Why thus we should look over, look past all that we are seeing, to that which is unseen, as the great Matter we are in Expectation of. This now is the fifth thing; you see what looking at unseen things imports, it carries these things in it. (1.) A valuing of. (2.) Thinking on. (3.) Aiming at. (4.) Seeking for. (5.) Expecting of things not seen. It's our Duty to look at things not seen; and to look at them, is to value them, to think on them, to aim at them, to seek after them, and to live in expectation of them: then we look at these things when we make Account of them as Matters of the greatest Moment, when we mind them as Matters of such Moment, when we propose them to our selves as our great Business in the World, when we pursue them as our great Matter, and when we expect them as our Portion; all these are bound up in this looking, and meet in this

this great Duty: from which we may see (by the way) that this Duty is a Duty that very few are living in at this Day.

Fifthly, Why is it the Part and Duty of Christians to look at unseen things? You have seen, (1.) That there are unseen things; (2.) What these are; (3.) How unseen; (4.) What Looking imports. Our next Inquiry may be this, Why is it a Duty, and doth so much concern us to look at, (*i. e.*) to eye, aim at, seek after, and to expect things which are not seen?

Now this is our Duty, because these unseen things are,

1. Certain and indubitable: they are not imaginary things, that consist in Notion and Speculation only, but certain Verities; it's true, they are to us invisible, but it's as true that they are as indubitable and unquestionable: we see them not now, but it is as sure that they remain to be seen, as that there was a World to be seen, when we were lying in the Womb of our Mothers, and saw it not. Our Parents then saw a World that we were coming into, but we saw not a Heaven, an Earth, a Sun, these were out of our sight; and many of them are now also seeing a World that we are going into, but see not. Sirs, there is as great certainty in these unseen things, as in any thing that you see. (1.) Are you sure there is a Sun in the Firmament, because you see it with your Eyes? (2.) Are

you ſure there is an Earth under your Feet, becauſe you ſee it and feel it? (3.) Are you ſure there are Men and Women beſides your ſelves on this Earth, becauſe you ſee them and converſe with them every Day? Why I tell you, it's not more ſure that there is a Sun an Earth, a Man or Woman beſides your ſelves, than this is, that there is an unſeen Death, Judgment, Heaven and Hell before you. I have before hinted at many things of Heaven, and many things of Hell that are unſeen, that there is a Paradiſe, Houſe, City, Crown, Kingdom, reſerved for Saints in Heaven; and that there is a Darkneſs, Chains, Worm, Wrath, Fire, prepared for the wicked in Hell: and, Sirs, theſe are no Dreams or Fancies, but moſt certain things; it's not more ſure that I am ſpeaking of them, that you are hearing of them at this Time, than it is that there are ſuch things (tho we have never ſeen them) as we are now ſpeaking and hearing of. Therefore this may be one Reaſon why we ſhould look at them, they are certain, therefore certainly it concerns us to look at them. If it were a Matter only probable, that there are unſeen things; if as much might be ſaid againſt them, as for them, then mindleſſneſs of them, and careleſſneſs about them, might be ſomewhat excuſable; tho in that caſe it would be a wiſe Man's part to take the ſureſt ſide,

ſide, and ſay, well I ſee it's a Queſtion, it's a Matter that is doubtful and dark, but I'll carry it ſo as I may not be at a loſs, and not know what to do if things prove ſo. I ſay, if theſe things were thus doubtful, yet it would be the part of a Wiſe Man to look at them: and then what ſhall we do when they are unqueſtionable, what ſhall we do, I ſay? doſt thou believe (Soul) that theſe unſeen things are certain, are unqueſtionable? and doſt thou not think it concerns thee to look at them? how can it be but thou muſt think ſo? Think on this, unſeen things are ſure things, all that I have been telling thee of is ſure, ſee thou to it.

2. Unſeen things are very great, great in themſelves, of great Moment and Concernment to us; yea the greateſt things and of greateſt Concernment to us: this may be another Reaſon. Sirs, unſeen things are not only ſure, but they are alſo very great things; they are no poor and trivial Matters, no light and inconſiderable things that are unworthy to be regarded, which are yet unſeen, yet inviſible, but (I ſay) great, greater than any thing that is ſeen, has been ſeen, or ſhall be ſeen before they come into ſight. This you may ſee ſufficiently from what is gone before. (1.) The Day of Judgment will be a great Day. Acts 2.20. *The Sun ſhall be turned into Darkneſs, and the Moon into Blood, before that great*

great and notable Day of the Lord come. O it will be such a Sight as this World never saw, to see Christ riding through the Clouds on his Chariot of Glory, to see the thousands, ten thousands of Angels, and all his Attendants. (2.) The things of Heaven are great things: to see God, and to see his Face, and to see him Face to Face, will be another manner of sight than any of the things that are now seen. (3.) The things of Hell are great things: the most tremendous things that have ever been seen in the World, are but very *Nugæ*, to the Darkness, and Chains, Worm, and Fire of Hell. This, I say, may be another reason why you and I should look at them, that is, mind them, they are very great things: if you be not looking at them, you are looking at something else; and whatever it is that you have in your Eye, I tell you that it is very low, little, and inconsiderable; yea, nothing to those things out of your sight: go over all visible things under Heaven, and the greatest of them is less than the least of those invisible things; the greatest of the things called Good in this World, are nothing to the Good things of Heaven and Glory. *Minima æternæ vitæ Corona præstantior erit quam mille mundi, omnia ibi clara, omnia ibi chara, omnia ibi rara; ad illud cœlum cœli etiam terræ nostræ cœlum terra est.*

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The Apostle, *Col.* 1. 16. having divided all things into visible and invisible, does again divide things invisible, the things of Heaven, into Thrones, Dominions, Principalities, Powers: mark here, he subdivides the *Invisibilia, quæ etiam exornat* (as Beza *in locum*) *iis nominibus quibus summa quæq; inter homines significantur.* And 1 Cor. 2.9. *Eye hath not seen, nor Ear heard, neither have entred into the Heart of Man, the things which God hath prepared for them that love him.* There is scarce any thing more vast and boundless than the Thoughts of Man, yet the things of Heaven are not only above what we see, but also above what we can think, and go beyond all our thoughts of them. And as to the greatest of the things called *ill* in this World, they are nothing to the Ills of Hell and Damnation; this one word Hell or Damnation, Sirs, comprehendeth greater and more dreadful things in it, than all the amazing things that were e'r seen in this World. O, Sirs, we speak much of unseen things every Day, but the Truth is, we speak little of them as they are; our Expressions, our Apprehensions, our Thoughts of them are low, many of them unworthy, none of them reaching their Perfection. The Queen of *Sheba* had heard much of *Solomon*'s Glory and Magnificence, such things had been reported to her, as were very wonderful, nay, incredible; she could not believe them till

till she came and her Eye had seen them; but then when she saw, she was forced to confess that the one half *was not told her*, 1 Kings 10. 6, 7. Why thus the Ambassadors of Christ tell us much of Death, and Judgment, and Heaven, and Hell, such things as (I fear) many look on as incredible, and not to be believed by them. But, alas, when we come, and our Eyes have seen them, we shall cry out, O the one half, the thousandth part was never reported to us of that we now see; if thou go for Heaven, chuse what thou hast heard, or may hear e'r thou come thither, of the Glory of the Place, Company, Enjoyments, and Imployments, it's not the one half, nay, not the thousandth part of what thou shalt see: if thou go for Hell, chuse what thou hast heard or may hear e'r thou come thither, of the Shame and Sufferings, there is not the one half, nay not the thousandth part of what thou shalt see there. Thus these unseen things are *Magna, maxima*, Great, and greater than all other; therefore certainly it is our Duty and Concernment to look at them, that is, to mind them.

3. Unseen things are unavoidable: as they are certain in themselves, and as they are very great, so they are also unavoidable. Unseen things will come into sight, are things that must be seen, you and I must see them: as it's unquestionable that there

there are things lying out of our sight, so it's as indubitable that they will all come into sight, and you and I must see the unseen things of Death, of Judgment, of Heaven, or of Hell.

(1.) Death is inevitable. Psal. 89. 48. *What Man is he that liveth and shall not see Death? shall he deliver his Soul from the Hand of the Grave?* What Man? no Man. Psal. 49. 6. *They that trust in their Wealth, and boast themselves in the Multitude of their Riches:* Ver. 7. *None of them can by any means redeem his Brother, nor give to God a Ransom for him:* Ver. 8. (*For the Redemption of their Soul is precious, and it ceaseth for ever*) Ver. 9. *That he should still live for ever, and not see Corruption.*

(2.) *As it is appointed for all Men once to die, so for them after Death to go to Judgment,* Heb. 9. 27. (1.) The particular Judgment of every Man immediately after Death. (2.) The general Judgment of all Men at the great Day; and as there is no way to avoid the seeing of Death, and Judgment after Death, no more (3) Is there any way to miss seeing Heaven or Hell, after Death and Judgment. Of all that are gone before us, from the beginning of the World to this Day thorow so many Generations, there is not one that hath not seen what we see not, that is not seeing Salvation or Damnation this Day; and of all that are here to Day, there is not one Son or Daughter,

ter, not one Man or Woman that shall never see them; no, no, we must all see them: chuse whether you will look at them or not now, you shall certainly look on them one Day. And therefore, Sirs, it doth surely concern us to take them into our Eye: if it were either a Question whether there be any such things, or a Question whether you or I should see them, then to lay them out of our Eye might be somewhat excusable. Ay, but Sirs, both these are out of all question, and therefore questionless it's a Matter that concerns us. This may be another reason why we should look at them; unseen things will come in sight, other things are questionable: if thou be Sick, and would have Health, it's questionable whether thou must ever see it again; if thou be Poor, and would have Wealth; if thou be Persecuted, and would have Peace, it's questionable whether thou shalt ever see these things: many in these and many other cases, have never seen that which they have desired to see, and many have escaped the seeing of that which they have been unwilling to see, and that would have been unwelcome to them, as in 2 *Kings* 22. 20. Good *Josiah* was taken away from seeing the Evil that God would bring upon *Jerusalem*. But here is, Sirs, no uncertainty in this Case; it admits of no Peradventure, or may be. It is a Question whether e'r thou must have Health, or Peace, but

but it's no question whether thou must die and come to Judgment. It's a Question whether thou must ever see the Good in the Land of the Living thou wouldst see, or escape the Evil thou wouldst not see: but it's no question but if thou be a gracious Person thou shalt see the Goodness laid up in Heaven; and if thou be graceless, and die so, thou shalt without question see the Fire, and Worm, and Wrath prepared in Hell: these are sure things. And now, Sirs, if unseen things be thus certain, great, unavoidable, and things that must most surely be seen, then is there not a great deal of Reason that we should look at them, and keep them ever in our Eye? And how sadly do many miscarry in this Matter, who only carry those things in their Eye, that may and often do never come, and lay those things out of their Eye that will most surely come?

4. Unseen things are near: they are certain, they are great they are unavoidable, and they are also very near unto us, and therefore it doth certainly concern us to look at them. This may be another ground; suppose some great Matter i'th' World of much Concernment to you, tending to your making or undoing while you live, were now coming upon you, would you not look upon your selves as concerned to look at it? no question but you would. Now this great seeing of unseen

unseen things is not a great way off, but at Hand, and hard by every one of you. As the Apostle saith, *Rom.* 13. 12. *The Night is far spent, the Day is at Hand:* So I may say to you, it's but as an Hour or two to Day-break, to Sun-rise, that will inlighten things that are in Darkness. O, Sirs, you and I stand at the Door of these unseen things; and if Death do but once open it by any one of its many thousand Keys, we shall immediately see that which we have never see. Death (as I have told you) is an unseen thing, and it is *Ostium invisibilium*; here will be a beginning of them, and O how soon will this be here? Is there any more than a few Days, a Hand's breadth of Time, a Wind, a Breath, a Vapor, between any of us and this? why verily there is no more. Job 14. 1. *Man that is born of a Woman is but of few Days.* Psal 39. 5. *Behold, thou hast made my Days as a Hand's breadth, and mine Age is as nothing before thee; verily every Man at his best State is Vanity.* Job 7. 7. *O remember that my Life is Wind.* Isa. 2. 22. *Cease from Man whose Breath is in his Nostrils.* James 4. 14. *For what is your Life? is it not a Vapour, that appeareth for a little Time, and then vanisheth away?* Do you not see many about you dropping away, one to day, and another to morrow, and a third the next Day? why all, all these go to see things not seen. Many, Sirs, are seeing these things to day, who saw them not

not Yesterday; and many shall see them to Morrow who are not yet seeing them to Day; and there are but yet a few, a very few Days, and there shall not be one of us who are here to Day, but we shall be landed on the Shore of unseen things, to see them for ever, and never to see seen things more. Pray think of this, if unseen things were a great way off, a long while too; if there were some Ages or Centuries to go over us e're we should see them, why it were something but alas, we know not, neither can we say, that there is another Year, another Week, or another Day, between us and them; when we go out, we may see them e're we come in again; and when we come in, they may follow us at our back, and come in sight as we are sitting at our Boards, or lying on our Beds: shall we not then take them into our Eye, and mind them? O if we would but weigh the Certainty, the Concernment and Propinquity of these things not seen, how could we ever lay them out of our Eye?

5. Unseen things are eternal. (1.) They are *certain*. (2.) They are *momentous*. (3.) They are *unavoidable*. (4.) They are *near*, and they are also eternal and unchangable, therefore it doth unquestionably concern us to look at them; it will be but a while e're they come into sight. Ay, but when once come into sight, they'l tarry eternally in sight; this is the Reason

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the Apoſtle lays down here, why they looked not at ſeen but at unſeen things; *For the things which are ſeen are temporal, but the things which are not ſeen are eternal.* Here, my Beloved, we have the Difference between the ſeen things of this World, and the unſeen things of the other World; the ſeen are temporal, the unſeen are eternal: a Difference that puts an infinite Weight upon unſeen things, and makes them of infinitely more Concernment to us than any, than all things that are ſeen. I ſay, *1ſt.* The things which are ſeen are but temporal; many have ſeen Health, and Peace, and Plenty, and Pleaſures, and Proſperity, who are now gone from ſeeing them, and muſt never ſee them again: And many have ſeen Want, and Labours, and Travel, a Multiplicity and Variety of Troubles, who are alſo now gone from ſeeing them, and ſhall never ſee them more. And whatſoever we are now ſeeing in this World, whether of Comforts or Croſſes, of Peace or Trouble, we muſt ſee them but a while, and ſhall ſoon be ſailed out of their ſight for ever. All theſe ſeen things are only πρόσκαιρα, for a Seaſon, as the ſame word is rendred *Heb.* 11. 25. *The Pleaſures of Sin for a Seaſon*; for a time, as the ſame word, *Mark* 4. 17. *and have no Root in themſelves, and ſo endure for a time*; for a while, as *Mat.* 13. 21. Thus ſeen things, whatever they are, are but for a ſeaſon, for a time,

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for a while; as *Job* 11.16. *Because thou shalt forget thy Misery, and remember it as the Waters that pass away, i.e.* as that which is quickly gone, and shall never return again. When sudden and great Showers of Water fall, they make great Torrents and Inundations in Brooks and Rivers; but these soon pass away, and being once past they return no more. Why, on this fashion the godly Man's Misery is as Waters, and the ungodly Man's Prosperity is as Waters; and all these seen things are as Waters that pass away. But now, 2*dly*. The things which are not seen are eternal and everlasting, not for a season, or a time, or a while, but for ever and ever, for Eternity. The things not seen in Heaven are Eternal: As,

1. There is Life, and this Life is eternal; *Mat.* 25.46. *But the Righteous into Life eternal.*

2. Salvation, and this Salvation is eternal; *Heb.* 5. 9. *And being made perfect, he became the Author of eternal Salvation unto all them that obey him.*

3. Inheritance, and this Inheritance is eternal; 1 *Pet.* 1.4. *An Inheritance incorruptible, undefiled, and that fadeth not away.*

4. A Crown, and this Crown is eternal; 1 Pet. 5. 4. *And when the chief Shepherd shall appear, ye shall receive a Crown of Glory that fadeth not away.*

5. A

5. A Kingdom, and this Kingdom is eternal; 2 *Pet.* 1. 11. *For an Entrance shall be administred to you abundantly, into the everlasting Kingdom of our Lord and Saviour Jesus Christ.*

6. Glory, and this Glory is eternal; 2 Cor. 4. 17. *For our light Affliction which is but for a Moment, worketh for us a far more exceeding and eternal Weight of Glory.*

And the things not seen in Hell are eternal, as there is,

1*st.* A Pit, and this Pit is a bottomless Pit; *Rev.* 9. 1, 2. *And the fifth Angel sounded and I saw a Star falling from Heaven unto the Earth; and to him was given the Key of the bottomless Pit; and he opened the bottomless Pit, and there arose a Smoke out of the Pit, as the Smoke of a great Furnace.*

2*dly.* Damnation, and this Damnation is eternal; *Mark* 3. 29. *But he that shall blaspheme against the Holy Ghost, hath never Forgiveness, but is in danger of eternal Damnation.*

3*dly.* Destruction, and this Destruction is eternal; 2 *Thess.* 1. 9. *Who shall be punished with everlasting Destruction from the Presence of the Lord, and from the Glory of his Power.*

4*thly.* Darkness, and this Darkness is eternal; *Jude* 1. *To whom is reserved the Blackness of Darkness for ever.*

5*thly.* A Worm, and this Worm is eternal; *Mark* 9. 44. *Where the Worm dieth not.*

6*thly.*

6thly. Fire, and this Fire is eternal; Mat. 25. 41. *Depart from me ye Cursed into everlasting Fire, prepared for the Devil and his Angels.* Well thus Sirs, you see the Difference between things seen and unseen. (1.) Seen things are in continual Motion, unseen things are immovable. (2.) Seen things pass away as Waters swiftly, unseen things stand still as Weks through all Generations. (3.) The things we see here in this World, we see them but for Hours, Days, Weeks, or Years, and then they are no more. The things we must see hereafter in the other World, we shall see for ever. Now Time determines and puts an end to our seeing of all that comes into sight; then Eternity will never determine or put any Period to what shall be in sight. And this Duration, this Eternity of unseen things, puts (as I have said) an infinite Weight upon them, and makes them of infinitely more Concernment to us than all seen things whatsoever. I say again, there are many things that call on us to keep an Eye on unseen things, the Certainty of them calls us to take them into our Eye, and the Greatness of them, and the Unavoidableness of them, and the Nearness of them; but this their eternal Duration above all renders them to us as Objects that we are most concerned to eye. Here in this World we regard and matter things very much according to the Duration and Con-

tinuance they are of. Things that are of short Continuance and soon gone, we make no great reckoning of, whether great or small, good or evil. A Flower, if never so sweet and beautiful, if passing *Solomon* in all his Glory, is not much valued, because we know it's fading, and will shortly lose both its Sweetness and Beauty. An Ague, tho it make all the Body tremble, yet it's not much regarded, because it will have but a few Paroxisms or Fits, and then be gone; but things that are durable and of long Continuance, we use to account of: Whether good or evil, their Duration makes them considerable in our Eyes; and shall we not then make a Matter of the unseen things in the other World, that will not only be of long and lasting, but of endless and everlasting Duration? O then what will we mind or matter? O Sirs, their Eternity, their Eternity, Eternity makes them things to be look'd at before all temporal Matters: for *Æternitas in bonis infinitum bonum, in malis infinitum malum:* This makes unseen good things to be infinitely good and desirable, and unseen evil things to be infinitely evil and formidable. O think on this, if thou drop into Damnation, there thou must see endless Woes and Wrath: If thou get to Heaven, there thou shalt see the Pleasures that are for evermore. Now doth it not concern thee to think how thou mayst come to an everlasting

ing Happiness, how thou mayst scape an everlasting Misery? This may be another Ground of this Truth, the things not seen are interminable. And now I have done with the 5*th* Particular in this Point. And endeavour'd to shew you why it is that we must look at unseen things; and you see that the unseen things are, (1.) Certain. (2.) Great. (3.) Unavoidable. (4.) Near. (5.) Eternal. And therefore upon all these Accounts it cannot but appear to us as a Matter of very near and great Concernment to our selves, to look at unseen things, if there be any thing either of Religion or Reason, Faith or Fear, Understanding or Sense in us.

SERMON IV.

2 Cor. 4. 18. *While we look not at the things which are seen, but at the things which are not seen; for the things which are seen are temporal, but the things which are not seen are eternal.*

WE now come to improve the Doctrine. The first Use shall be an Use of Information. Is it the great Duty and Concernment of Christians to look at unseen things? Then we may hence learn what things they are,

1. That our great Concernments are lying in; a Matter that few understand or take notice of as they should, and therefore let their Time, and Thoughts, and Cares, and Endeavours, run out on that that is not the Matter, the Business, that their great Concern lies in, but on by-Businesses and inconsiderable things, that are all nothing to the main. Pray Sirs, let us think of it, we are all busy every day; one is planting, another is building, another is purchasing, another is trading, another is tilling; one is

is doing this, another is doing that, and every Body upon the Matter is taken up with something or other, of the things which are seen; yet, alas Sirs! our great Matters, our great Concerns, lie neither in one or another of these seen things that are temporal, but in unseen things which are eternal. Think on it Soul, to day, I say to thee, that whatever it is which thou art about, and most taken up with, amongst things which are seen, this is not thy Matter, this is not thy Business, this is not thy Great Concern, thou hast a greater Matter, a greater Concernment than this to mind and tend, *viz.* thy future unseen eternal Estate. I say, Soul, the thing is, what shall be thine eternal Condition, what thou shalt see in another World for ever. Thy great Concernments lie in the things that are yet out of sight. This is one thing we may learn hence; and O that you would take it into your Thoughts, and say to your selves, where are we, what are we doing? what is this we are busying our selves about? are we not out, and off our great Concernment? O our Matter is not, 1. Where we dwell, what our Habitation is while among seen things, but where we shall take up our Lodging, and make our Abode when we are come to unseen things. 2. Nor how we are accommodated with Lands, Meat, Drink, Clothes, Money and other Conveniencies now while seen things

are present, but how we shall be accommodated, what shall be our Portion, and where our Lines shall fall when we go to enter on and begin with things not seen, that we shall never end with. 3. Nor who are our Neighbours, our Friends and Relations, that we are now living and sojourning among, conversing and companying with, but who we must come to see, and be in Company of, and spend Eternity with, when we go to change seen Neighbours, Friends and Relations, for others that are yet unseen: They are thus our unseen things, and not our seen things, our eternal things, and not our temporal things, that are our great Concernments; our main Matters lie in Matters that are beyond all that our Eyes see under the Sun. Alas, Sirs, it's a common thing with many to say, upon meeting with some smarting Cross, or sad Loss in their Estates, Comforts, or Relations, O now I am undone, I am quite broken! and on the other side, if they meet with any special Success in any of their Matters, or compass any of their Designs according to their Desire, to say, O now I am made, now I shall be happy! But truly this is a great Mistake, and you are much out when you say or think on this fashion, for seen things can neither make you nor undo you, no body to this day was ever made or undone by them: they are unseen things that will be a making or undoing

doing to you; the unseen things of Death and Judgment, of Heaven and Hell, are the making and the undoing things; and when these come in sight, then you'l indeed be made, or undone, and that for ever.

2. We may hence see that we have been and are a great way out of the way of our Duty many of us, it has been our Duty to be much in looking at unseen things. O but, Sirs, have we not been little in our lookings this way, and to these things? Pray, Sirs, look a little back and take a serious review of what is past, and what you have been eying and minding all along, and then tell me if among the many things that you have look'd at, these unseen things have not had the least room in your Eye; and then I fear there will be but few, very few, exceeding few (if they'l deal truly) who must not confess that they have been very guilty in this particular.

Alas, Sirs, not only our Rabble of profane and dissolute Persons, or our Crouds and Companies of mere Worldlings have been Strangers to the Practice of this Duty; but many that have looked towards Religion, have yet looked little towards this Duty: the Truth is, Sirs, there is little looking at unseen things. O who almost, (1.) Puts a Price on these? (2.) Who carries them in his Thoughts? (3.) Who set them before them as their Mark and Aim? (4.) Who goes after them? Or

(5.) Who is waiting with an earneſt expectation for them? Alas, ſeen things ſtand between us and unſeen things; and as they ſtand between us and unſeen things, ſo they come between us and looking at them; we look but little over them, or behind them. This is another thing; this Truth may convince a great many of us, that we are not looking the right Way, we are not looking at the right Object, or that which is our grand Concernment. Alas, Sirs, do we not Dine and Sup at our accuſtomed Times, go to Bed and riſe at our Hours, Converſe and Commune one with another as we were wont, Trade, and Till, and tend our Occaſions and Matters in the World Day after Day; but among all ſuffer Death to creep on us, Judgment to come towards us, and another World approach and haſten every Day, without taking them at all into our Eye, or looking at them on that manner that Matters of that Moment deſerve to be looked at? Truly, Sirs, this Text and Truth ſpeaks enough to ſhame us all: for where are the Men, the Women, the Chriſtians, the Profeſſors Young or Old, in one Condition or another, that can ſay, we look not at the things which are ſeen, but at the things which are not ſeen?

3. We may hence learn, that there are other things to be ſeen than thoſe that we have yet ſeen, or are ſeeing; we have not

not seen all that we must see: it was *Solomon's* Observation in his Time, that there was no new Thing under the Sun; Eccles. 1. 9. *The Thing which hath been, is that which shall be; and that which is done, is that which shall be done, and there is no new thing under the Sun: q. d.* All things in this World have in all Ages been the same for Nature and Substance; there has been no Diversity, Variety, and Novelty, save in outward Circumstances and Appearances of things; that that is now, is but the same o're again (in another dress) which has been afore, and that which shall be, will be no more but the same o're again which now is; and there is nothing new under the Sun. This he puts to Men that may seem otherwise minded, *viz.* to name the thing that may seem to be new; Ver. 10. *Is there any thing whereof it may be said, see, this is new?* and then constantly affirms that it hath been in former time, *it hath been already of old Time, which was before us*, and only seems new to us because length of Time, and shortness of Life have put it out of our remembrance, as they will also do things that now are out of the remembrance of those that are to come after: Ver. 11. *There is no remembrance of former things; neither shall there be any remembrance of things that are to come, with those that shall come after.* Thus there is no new thing, but a circular Revolution and return of the

same things in several Ages, something diversify'd in their Circumstances. Ay but there are new things above the Sun in the other World, things that have never been seen, nor ever shall be seen under the Sun; you and I have things to see that have not yet been seen by us at any time. This is another thing we may learn hence; and O take notice of it every one of you that are hearing it, both Saints, and Sinners; remember it you that fear God, and let it encourage you, you shall see other things than you are seeing now from Day to Day in this Life. (1.) Are you seeing Creatures below your selves? you shall see your and their Creator in his Glory and Majesty. (2.) Are you seeing Men made in your own Form and Likeness, compassed about with Infirmities, Corruptions, Temptations? you shall see the Holy Angels, and come to an innumerable Company of them. (3.) Are you seeing Sinners running to excesses of Riot, and living without God in the World? you shall see Glorious Saints standing before the Throne, and serving God Day and Night in his Temple. (4.) Are you seeing Shame, and Reproach, and Contempt? you shall see Glory, and Honour, and receive a Crown of Glory that fadeth not away. (5.) Are you seeing Want, meeting with Poverty, Necessities, and Straits? you shall see endless Fulness, a blessed Countrey, where you shall never see Want of any

any thing again for ever. (6.) Are you seeing Labours and Travel? you shall see everlasting Rest. O, Sirs, you that are going for Heaven, have that to see that will make amends for all the Evil and Trouble you are now seeing: Heaven, Heaven comprehends all that Good that can possibly fall within the Compass of your Thoughts or Apprehensions. And O remember this, you that forget God, you have a fine time of it (as you think) now, while you walk in the ways of your Heart, and in the sight of your Eyes; and it were something if you were never to see any thing but what you are now seeing. O but there are unseen things, and you must see other things than those you are now seeing from day to day: You are now seeing Peace, and Plenty, Pleasure and Prosperity: Ay, but you have Trouble and Want, Pain and Torment to see. I pray think of it, you know the King of *Babylon*, when he was seeing the Pomp and Glory of his Royal Feast, had something that he never thought of coming into his sight, which put him under a great Consternation; Dan. 5. 5, 6. *In the same Hour came forth Fingers of a Man's Hand, and wrote over against the Candlestick, upon the Plaister of the Wall of the King's Palace; and the King saw the part of the Hand that wrote. Then the King's Countenance was changed, and his Thoughts troubled him, so that the joints of his Loins were loosed, and his Knees*

Knees smote one against another. And now this strange, this sudden Sight, marred all his Mirth and Musick: Lords and Ladies, Crowns and Kingdoms could not relieve him; but his Countenance changed, his Joints loosened, and his Knees smote one against another. Why, Sirs, this is your Case, your very Case this day; you are seeing your Comforts and Pleasures, but have that to see that will marr all your Mirth for ever. O that you would consider it this Day, if his Countenance was thus changed only upon seeing the Fingers of a Man's Hand writing over against him; O then how will it be with you, when you have the bottomless Pit, and all the tremendous things therein coming into your sight? Well, Sirs, this is another thing you may learn hence; there are other things to see than are now seen.

Second Use, of Reproof. Is it the great Duty and Concernment of all to look at unseen things? then this may reprove those,

First, Who look only at seen things, things which are in sight, as the Gain, and Glory, and Pleasures of this present World, but never look so far as another World, as unseen things. And this is a very common thing many do on this manner: A great many must say, (if they'll say the Truth, and their Practices say it for them every Day)

Day) we look not at the things which are not seen, but at the things which are seen. These are the things which we eye, and mind, and pursue, and are in travel after, early and late, how we may compass them, and come by them; I say, this is the common Case of a great many: I fear there is no want of those here to day, who do on this fashion, that have something or other in their eye of the things that are seen. Now if thou be one of them, I would tell thee, and pray thee consider it, that this Course is a

1. Brutish,
2. Paganish,
3. Faithless,
4. Foolish,
5. Ruining,

} Course.

1. This Course is a brutish Course, proper for Beasts, who have only Sense to lead them, but no Reason to guide them; not at all becoming Men who are reasonable Creatures. I say, it's the part of Brutes, who have no higher part than Sense, only to look at seen and present things: thou degradest thy self from the Degree and Excellency of a Christian; nay, thou degradest thy self from the Degree of a Man, and putst thy self into the Form of a Beast, while thou lookst only at seen things; nay, thou throwst thy self below some Brutes in this, that being void of Reason, yet look further than only to what is just seen, and present. The silly Ant in Summer looks as far

far as Winter, *Prov.* 6. 6, 7, 8. and the Stork, *Jer.*8.7. knows its season. And wilt thou be like the Beasts? nay, worse than the Beasts that perish? Shall the weak Ant, the poor Stork, the small Crane, and the Turtle, and the Swallow, silly and contemptible Creatures, condemn thee? What an Absurdity, what a Shame is this? What hast thou Reason for, if thou wilt make no use of it, nor distinguish thy self by it in thy Practice from a Beast, when God hath by giving it to thee, distinguish'd thee from them in thy Being? Psal. 8. 6. *Thou madest him have Dominion over the Works of thy Hands, thou hast put all things under his Feet.*

2. This Course is a Paganish Course: if thou wert a very Pagan, one of the worst of the Heathens, and among a Nation of Barbarians, thou couldst but do on this Fashion. Mat. 6. 32. *For after all these things do the Gentiles seek:* After these present things, and after these seen things, these poor Pagans who are either wholly ignorant, and know nothing of these unseen things, or at best have but very dark and imperfect Apprehensions of them, and do but give a faint and weak Assent to them, are taken up with, and acquiesce in seen things: and shall there be no Difference? Shall Christians who differ so far from Pagans in Profession, agree with them in Practice? Shall Christians now justify Heathens,

thens, and Heathens hereafter condemn Christians? How great will that Condemnation be? O think of this you that never look further than you can see with Eyes of Flesh; what a foul and gross thing is it, that you who have the Gospel, the lively Oracles of the living God, plain, open, Noon-day Discoveries of unseen things, of unseen things that are so great, so unavoidable, so near and Eternal, should as the *Gentiles* only look at seen things?

3. This Course is a faithless Course. I know that you'l profess to have Faith, and say, that you are Believers: but pray, Sirs, what have you Faith for, or what use make you of it? Is not Faith the Evidence of things not seen? Doth it not lead to look at things not seen? Why, verily this is the Work of Faith, the Office of Faith: and therefore while you only look thus at things seen, and make them your Matters and Marks, you do proclaim your selves to be Men and Women void of Faith. O there's hardly a greater Argument of Infidelity than this; any thing that doth more speak Persons to be very Infidels than this; I would you would think of it. If you had but Faith as a Grain of Mustard-seed, there would be some looking beyond things that are in sight. And surely Sirs, if you be a faithless Generation now, you shall be a Christless and Heavenless Generation to Eternity.

4. This

4. This Course is a foolish, a very foolish Course; this is another, it's brutish, and it's also foolish: for pray what are these seen things that you are setting in your Eye? they are but,

1*st*. The Footstool of God; *Isa. 66. 1. The Earth is my Footstool.* Sirs, all the Crowns, Thrones, Scepters, Robes, and other great things of the World, are but the Footstool of the God of Heaven. Whatever thou lookst on, and art set on here under the Sun, why it's but a piece of God's Footstool; it's but what he puts and keeps under his Feet; and wilt thou set thine Heart on that he sets his Feet on? What is Folly if this be not, to neglect looking after a Place before the Throne of God, only to gather up and fill thy Bosom with some Chips of his Footstool, when and while thou hast as fair an Opportunity for that as for this? None but Children and Fools would take up with painted Pebbles when they have pure Gold before them. What are they that chuse to lie at the Footstool, when there is open way of ascending before the Throne?

2*dly*. This World is the Walk of the Devils, where God permits the Devil to have his Rounds from one Generation to another; *Job 1. 7. And the Lord said unto Satan, From whence comest thou? and Satan answered the Lord, and said, From going to and fro in the Earth, and from walking up and down*

down in it. This is Satan's Walk, and here he walks not as an idle Spectator, but as a buſy Tempter and Deſtroyer, making it his continual Buſineſs to ſeduce, blind, harden, enſnare Men, and make them both as bad and as miſerable as himſelf. I ſay, the Earth is his Walk, and ſeen things in it are his Baits, his Snares, his Tools, whereby he deſtroys hundred thouſands of Souls: yea, while we look at ſeen things, reſt in ſeen things, content our ſelves with our ſeen things, he walks among them, and can in a Moment (if God but looſe his Chain) turn us out of all our ſeen things, as we may ſee in *Job*'s Caſe; *Job* 1. 6, 7. *And the Lord ſaid unto Satan, Behold, he is in thine Hand, but ſave his Life. So went Satan forth from the Preſence of the Lord, and ſmote* Job *with ſore Boils, from the ſole of his Foot unto his Crown*, &c.

3*dly.* Seen things are the World's Portion, the Cruſt that God caſts out to Dogs, as *Luther* ſaid of the Turkiſh Empire. Job 9. 24. *The Earth is given into the Hand of the Wicked:* he ſuffers them to have a poſſeſſion and uſe of the things thereof, and reſerves nothing of the things of the Earth from them, as things they may not ſhare in; what canſt thou name of the things here, that Wicked Men of the World have not had? The Apoſtle reduceth the things that are in the World, that are ſeen, to three Heads, 1 John 2. 16. *The Luſt of the Fleſh, the*

the Lust of the Eyes, and the Pride of Life; i. e. Pleasures, Possessions, Honours: Now all these are the World's Portion, and Wicked Men have had a Fulness of them. (1.) Pleasures; James 5. 5. *Ye have lived in Pleasure on the Earth*, says the Apostle, speaking to wicked Men. (2.) Possessions; Job 21. 13. *They spend their Days in Wealth.* Psal. 73. 7. *Their Eyes stand out with Fatness, they have more than Heart could wish.* (3.) Preferments; Dan. 4. 17. *The Most High ruleth in the Kingdom of Men, and giveth it to whomsoever he will, and setteth up over it the basest of Men.* Wicked Men have all along had, and have all these. O Soul, the things thou now seest, even the finest, and fairest, and fullest of them, are but things that many a Man has had, who is now in Hell, and things that many have who must never come to Heaven. (1.) Is it a fine House that thy Eye is on? many a one has dwelt in a fine House, who is now dwelling in Darkness. (2.) Is it fine Clothes thou lookst at, how thou mayst go Gallant, and be all in the Mode? Why, alas, many that have been clothed in Purple and fine Linen, and decked with all manner of Ornaments, are now swimming naked in Rivers of Fire and Brimstone. (3.) Is it great Possessions thou art looking at, Houses, Lands, Treasures? why many a one hath laid House to House, and Field to Field, and Heap to Heap, that now lack a drop of Water.

Water. Now is it not a foolish Course to look only at, and keep an Eye on that which is no better than the Portion of the World, of the Men that must never come to Heaven? What thinkst thou of it? art thou doing wisely, while thou art going after nothing but what's seen, when there's nothing of that that's seen, but God allows it to those that are going for, and must to Hell?

4*thly*. Seen things are the Subject of God's Curse; this was laid upon these seen things as soon as Man was fallen. Gen. 3. 17. *Cursed is the Ground for thy sake*; the Ground, that is, all this visible World, *for thy sake*, *propter te*, i. e. *propter peccatum tuum*, *vel quod attinet ad te* (Piscator.) Under this Curse it lies to this Day, to the Men of the Earth, and with this it comes accompanied to their Door. (1.) Their Treasures carry a secret Curse in them. (2.) Their Possessions have a Curse resting on them. Prov. 3. 33. *The Curse of the Lord is in the House of the Wicked.* These seen things are left to be as Fuel to their Lusts, as Food to their Pride, and Covetousness, and Luxury, as Snares to their Souls. Now, Sirs, is it not a foolish thing for Men to set their Eye on nothing but a *Babylonish* Garment, an *Achan*'s Golden Wedg, an accursed thing?

5*thly*. Seen things are Fuel prepared for Burning, combustible Stuff that Doomsday

day will make an end of; all these things that are now seen, are things that must all be burnt up before our Eyes. 2 Pet. 3. 7. *The Heavens and the Earth which are now, are reserved unto Fire against the Day of Judgment.* Ver. 10. *The Earth also, and the Works that are therein shall be burnt up.* Thus all these seen things are kept for Fire, a Fire is kindling in their Bowels that will turn them into cold Ashes; think on this pray, a Fire is coming, a Fire is coming upon all the Gain of the World; a Fire is coming upon all the Glory of the World; a Fire is coming upon all the Possessions of the World; a Fire is coming upon all the Habitations of the World, nothing shall be left, nothing saved, not a penny of thy Money, not a Stick or Stone of thy House, not a Foot of thy Land.

Well, this is a fourth thing; this Course is a foolish Course, for all these seen things are but the Footstool of God, the Devils Walk, the World's Portion, the Subject of God's Curse, Fuel for the Fire at Doomsday; and is it not a very poor sorry Business, for Men and Women then to look no further than these, no further than the Footstool? O that Men should so far lose themselves, is both sad and strange!

5. This is a ruining and an undoing Course, many have been undone by it; and it's marked out as a way to Perdition, Phil. 3. 18, 19. (*For many walk, of whom I have*

have told you often, and now tell you even weeping, that they are the Enemies of the Cross of Christ; whose End is Destruction, whose God is their Belly, and whose Glory is in their Shame, who mind earthly things): Here the Apostle shews, that there were many who were walking towards Destruction, and whose Way would end therein. And he doth further particularly name several sorts of them; and among the rest you see this sort of Persons are one, *who mind earthly things*, who are wise about earthly things. Thus minders (I pray you take notice of it) of earthly things are marked for Destruction; that is, such as only look after, are busy about, taken up with, and aim at these Presents and Visibles. O, Sirs, this looking at seen things, is the losing of the Soul and unseen things for ever. It was a Saying that Sir *Thomas Moore* used, *There is a Devil called* Negotium, *Business, that carrieth more Souls to Hell, than all the Devils in Hell besides.* O this Business, this minding of earthly things, this looking at seen things, undoes thousands. Sirs, if you could speak with many now in Hell, and ask them what was their undoing? they would surely tell you it was this: O this, this was our ruin.

(1.) We were thinking what we should eat, and drink, and wherewithal we should be clothed, when we should have been making provision for our Souls.

(2.) We

(2.) We were plodding for Posterity, when we should have been preparing for Eternity.

(3.) We were surveying our Estates, when we should have been looking into our Hearts.

(4.) We were casting how to drive on our Bargains, to contrive our Business, and compass our Ends, when we should have been working out our Salvation. And these, these things were our undoing; while we were thus busy, early and late, about Earth, we lost Heaven. When we were in the World, we minded seen things, we loved seen things, we were set on seen things; and when we came to leave the World, God told us we had that which we chose: this would be the Language of many a Soul! And now, Sirs, will you take the way that many have met with ruin in, that is marked as a way to Destruction?

This is the first Word by way of Reproof, to those who look only at seen things, at things which are in sight. You see it is a Brutish, a Paganish, a Faithless, a Foolish, an Undoing Course: Will you continue in such a Course? will you follow Pagans and Brutes? will you live as Men without Faith and without Knowledg? O learn this Lesson, this Duty, to look not at the things which are seen, but at the things which are not seen.

Secondly,

Secondly, Those are to be reproved by this Doctrine, who live as if there were no unseen things, no Judgment to come, no Heaven, no Hell, nothing but what is seen, and what is present. My Beloved, there are multitudes of these in our Day: you shall not meet with many who will say, there are no unseen things. But as one saith, *Impurissima & profanissima illa vita quam maxima pars hominum sectatur, perspicuè indicat quod non sentiant esse vitam post hanc.* They live just as if they had no more to do, than to rant, and drink, and roar, and revel, and die, and so an End of all for ever; or as if they had nothing to do, but rake as much as they can of the World together, whether by Right or Wrong, and then die; behind which there is nothing. My Friends, are any of you of this Make of Persons, such as are lying in Wickedness, as giving your selves up to Profaneness? Pray tell me, what have you thought, what are you thinking of? Have you ever thought, or do you ever think in earnest of unseen things, or that there are any unseen things; that there is any such thing as a Judgment to come, or a Hell that the Wicked are to be turned into? I say, what do you think? Are there any unseen things, or are there not? If you say that there are, and be perswaded that there are things out of sight, as you are told of, and as have been hinted to you from this

this Subject, then how can you, dare you live on such a fashion? Do you believe *that the Lord Jesus shall be revealed from Heaven, with his mighty Angels, in flaming Fire, taking Vengeance on them that know not God, and that obey not the Gospel of our Lord Jesus Christ; who shall be punished with everlasting Destruction from the Presence of the Lord, and from the Glory of his Power?* as you have it 2 *Thess.* 1.7,8,9. Do you believe that *the Kings of the Earth, and the great Men, and the rich Men, and the chief Captains, and the mighty Men, and every Bond-man, and every Free-man, shall hide themselves in the Dens, and in the Rocks of the Mountains; and say to the Mountains and Rocks, Fall on us, and hide us from the Face of him that sitteth on the Throne, and from the Wrath of the Lamb: For the great Day of his Wrath is come, and who shall be able to stand?* Rev. 6.15,16,17. Do you believe *that the Unrighteous shall not inherit the Kingdom of God? nor Fornicators, nor Idolaters, nor Adulterers, nor Effeminate, nor Abusers of themselves with Mankind, nor Thieves, nor Covetous, nor Drunkards, nor Revilers, nor Extortioners, shall inherit the Kingdom of God?* 1 Cor. 6.9,10. Do you believe that *the Fearful, Unbelieving and Abominable, and Murderers, and Whoremongers, and Sorcerers, and Idolaters, and all Liars, shall have their part in the Lake which burneth with Fire and Brimstone?* Rev. 21.8. Why

then you must believe also, Sirs, that you are by these your doings, undoing your selves, damning your selves, sinking your selves to Hell for ever. You must believe there is a time a coming on you, when you'l be put to cry to the Mountains and Rocks to fall on you, when you must be excluded from an eternal weight of Glory, and lie down in everlasting Flames.

And if you say, or think there are no unseen things, you'l be sadly disappointed and deceived, for (as you have here seen) they are both sure and unavoidable, and also near unto you; and it's but a while and you will all be convinced, (and that beyond any possibility of ever making a question of it again to Eternity) that Death is not the End of all things with you, that all's not done when the Body falls into the Dust, but that there's then a Beginning, a beginning that shall never have ending, of things that now are out of sight: pray think of it; and as you would not see everlasting Sorrows, everlasting Weepings, everlasting Damnation, break with your present Courses, and live as those that look for the coming of things unseen.

SERMON V.

2 Cor. 4. 18. *While we look not at the things which are seen, but at the things which are not seen; for the things which are seen are temporal, but the things which are not seen are eternal.*

Thirdly, IT may reprove Christians, those that have made Religion their Business more than others, that they have not made this their Business more, been no more careful,

(1.) In looking at unseen things; (2.) In aiming at; (3.) In seeking of; (4.) In following after; (5.) In clearing their Title to the unseen things of Heaven and Glory.

Alas, Sirs, this is verily a Fault among Christians, we are much in looking at seen, but we are little in looking at unseen things. That you may not live in this Neglect, but be more in looking this way, pray consider,

1. That you are not much concerned to look after seen things, for they are but πρός-

πρόσκαιρα, they'l not last as long as Eternity lasts; nay, they'l not reach another World, not go one step with you in another World: As soon as ever you are passed into another World, *The former things are passed away*, Rev. 21. 4. *i. e.* all the things that are present, both good and bad: none of the ill things of the present World will follow the Saints into another World; nor will any of the good things of the present World, follow Sinners into another World: Seen things last but a while, reach but a little way.

2. Unseen things are the best things, better than any thing that is seen; weigh what you will against them, and you'l find they can bear no weight with the things of Heaven. As,

(1.) If you weigh against them Riches, Gold, Silver, all the Treasures of Darkness, and hidden Store of secret Places, yet they'l all be inconsiderable, and amount to nothing, less than a Drop of Water to the Ocean, than a lump of Lead to a Mountain of Pearl; they are things of no worth in Heaven, things that have no place in Heaven: It's a Country (as the Martyr said) where Money bears no mastery, where that that goes here for Hundreds and Thousands, will not go for Pence and Farthings.

(2.) And if you weigh against them Honours, and Powers, and Greatness, why

as little is there in them to bear any proportion with the things of Heaven; add these to the former, and put both together (*viz.* all the Treasures, and all the Crowns and Kingdoms under Heaven) in the Ballance with the Crown and Kingdom of Heaven, and they'l be less than little to them.

(3.) If you weigh Pleasures against them, you shall still find they weigh nothing; add these to the two former, even all the Delights of the Sons of Men, and put all three together in the Ballance with the unseen things of Heaven, and they will be of no weight; unseen things are the best things, there is no worth in Riches to the Riches of Glory, there is no weight in Crowns to the Crown of Glory, there is no sweetness in Pleasures to the Pleasures, the Rivers of Pleasures at God's right Hand.

3. Nothing short of unseen things is of any moment, or worth looking at; unseen things are not only the best things that you or I can look at, but there is nothing else we can look at that is of any moment. The Holy Ghost speaking of seen things, useth most diminishing Terms, he calls Wealth *thick Clay*, Hab. 2. 6. *Wo to him that ladeth himself with thick Clay.* The Dust of the Earth, *Amos* 2. 7. They *pant after the Dust of the Earth.* Wind, *Eccles.* 5. 16. *What Profit hath he that hath laboured*

for

for the Wind? Grass, and the Flower of the Grass, *James* 1. 11. *The Sun is no sooner risen with a burning Heat, but it withereth the Grass, and the Flower thereof falleth, and the grace of the fashion of it perisheth: so also shall the rich Man fade away in his Ways.* He stiles Power, and Pomp, and Glory, Fancy, *Acts* 25. 23. The whole World a Surface, an Out-side, an empty Shadow, 1 *Cor.* 7. 31. *For the Fashion of this World passeth away.* A vain shew, *Psal.* 39. 6. *Surely every Man walketh in a vain shew.* On this fashion the Holy Ghost speaks of these seen things; and surely on this fashion, they who are seeing unseen things, are thinking of seen things to day; the best, the greatest, the choicest of them, are but Clay, and Dust in their Eyes. Alas, look but on seen things in the Glass of Scripture, and you'l see there is nothing in sight that deserves to be look'd at; they are either unseen things, or nothing that you must make your Object, *Eccles.* 1. 2, 3.

4. All your Happiness lies in things unseen. Those Grecians lost the Comfort of their Lives, (saith the Historian) who saw not *Alexander* sit in *Darius*'s Throne. I may say, those lose the Comfort of their Lives, that don't lift up their Minds to the high things belonging to the heavenly Throne. *Nisi ad hæc admitterer, non fuerat operæ pretium nasci.* Alas, there is no true and solid Happiness to be had in seen

things; all the things that are under the great Vault of Heaven, and on this side the Sun and Moon, (how fair soever they look) are but the drossy part (as we say) of God's Creation: Like the Goats-hair and Badgers-skins on the Tabernacle without, that was overlaid with Gold within; Gold within, and Skins without; so, I say, these seen things are but very sorry things, poor Shadows, empty Vanities, broken Cisterns; nothing to unseen things, nothing that can make us happy.

5. Your unalterable and unchangeable Happiness lies in unseen things, not in any thing that is in sight. It's true, sometimes seen things may have such a kind and favourable Aspect towards you, as may tempt you to say as *David* once, *Psal.* 30. 6, 7. That your Mountain is made to stand strong, and you shall never be moved. But as he was presently convinced of his Mistake, so will you find yours; for, alas, this World is the Stage of Changes and Revolutions, wherein all things are on a Wheel and in motion. (1.) The Sun rises and sets; (2.) Seas ebb and flow; (3.) Winds rise and fall; (4.) Rivers run Day and Night; (5.) Cities and Kingdoms are up and down; (6.) Persons and Families are coming up and going down; (7.) Rich and Poor are meeting. 1 Sam. 2. 4, 5. *The Bows of the Mighty are broken, and they that stumbled are girt with strength. They that were full, have hired out them-*

themſelves for Bread; and they that were hungry, ceaſed: ſo that the Barren hath born ſeven, and ſhe that hath many Children is waxed feeble. All things are (as we ſay) on their Feet, none can ſit or lie; ſome go backward, ſome go forward: it were endleſs to enumerate the Changes that are acted every day upon the Stage of this World; here is no conſtancy, no ſtability in any thing, this is only to be found above in the unſeen World, and there all things are unchangeable and unalterable for ever. (1.) God the Portion and Happineſs of his Choſen, is unchangeable; (2.) Angels unchangeable; (3.) Saints unchangeable; (4.) The heavenly Manſions unchangeable; (5.) The Riches of Glory; (6.) The Joy in God's Preſence; (7.) The Pleaſures at his right Hand, are for evermore; here will be an unchangeable unalterable State of Reſt and Happineſs, without any Flux or Reflux, Change or Variation, for ever. O therefore Chriſtians, check your ſelves that you have not looked, that you are not looking more at unſeen things, and longing more to come unto the ſeeing of them. It's reported of great *Ariſtotle*, that he ſhould ſay when he was dying, *I rejoice that I am now going out of a World of Contraries.* How much more may the ſerious Chriſtian rejoice, to think of going out of a World of Contraries, and off a Stage of Changes, to unchangeable Bleſſedneſs?

The third Use, is a Use of Exhortation. Is it the great Part, Duty, and Concernment of Christians to look at unseen things? then it may be for Exhortation to Christians, in these three things.

First, Look at and fix your Eye on unseen things, this is the first. Christians, be perswaded to look at things which are not seen, above, beyond, and past all that is now in sight, over all that is present, to the future and unseen Death and Judgment, Heaven and Hell, that are yet out of sight, yet unseen. Consider, this looking at unseen things will be of very great Advantage to you on many Accounts; it's your Duty, as you have seen, and it will be your Gain and for your Good, as you may see, if you consider these seven or eight things: this looking at unseen things will help very much,

1. To mortify your Hearts to seen things, to the World and the things thereof. Seen things are full of Snares, the World has been the Destruction of a world of Souls; it's a blessed thing to have a Heart that is loose from, and dead to it: Any thing that tends to part, and keep the Heart and the World asunder, deserves to have a Room and Place in our Hearts. Now nothing is more sovereign in this Case, than a close and constant practice of this proposed Duty, a looking at unseen things. *Æternis inhianti in fastidio sunt omnia transitoria*;

storia; He that looks at unseen eternal Things, will make light of seen temporal Things; this will take Affections off things below, up to things above. It's said, that the great Cities of *Campania* seem but small Cottages, to them that stand on the top of the *Alps*: So truly all the great and specious, and precious things of the World, that so many Eyes admire, and so many Hearts dote on, all the Thrones, Crowns, Pleasures, Profits, Beauties, Braveries, and Glories of this World, seem but little to them that have an Eye looking at that within the Vail. If you look but a little upon the Sun, why when you look down again upon the Earth, you can scarce for a time see any thing of all the things about you; the Light and Beauty of that which you have seen, makes these things disappear: Why so, a looking at unseen things, will hugely darken and lessen seen things in our Eye, and make that we shall see little in them to be much set by. Some Writers say, that after *Lazarus* was raised from the Dead, he was never seen to smile, or make any matter of the Matters of the World; he had seen that which did keep his Heart dead to these things, as poor and worthless. My Beloved, if we might suppose, that some of the Saints now in Heaven should be sent back again to us in this World, what would they do? how would they look on all these things? Do you

think they'd be taken with them, or press after them? (1.) Would they fall in love with your Houses, or Fields, or Gardens? (2.) Would they set by your Gold and Silver? (3.) Would they make any thing of that you make most of? Surely, no, the whole World would be no other than a Wilderness to them; they that tread the Sun, the Moon, and the Stars under their Feet, would surely trample all that is specious in the Earth under their Feet as so much Dung. And as they would make nothing, so surely Christians (who are going to share with them) would make less than ordinarily they do of all seen things, if they looked but more to unseen things, to the Place and Possessions of the Saints in Light. Wouldst thou be accompanied with a mortified Heart to the World; (1.) To the Lusts of the World; (2.) To the Pleasures of the World; (3.) To the greatness of the World; (4.) To the Gain; (5.) To the Glory of the World? then look, look at unseen things.

2. It will help to make you Content in every Condition, (this another) and with whatsoever is your Portion in this World. The Holy Apostle had his Conversation in Heaven; Philip. 3. 20. *For our Conversation is in Heaven.* And had learned, Chap. 4. 11. *in whatsoever state he was, therewith to be Content.* His Converse with Heaven,

ven, had taught him to be Content with his Condition on Earth. O Sirs, believing views of the things above, that a Believer is going to, are enough to make a Christian say, when in the worst, most needy and wanting outward Condition in the World, with *David*, Psal. 16. 6. *The Lines are fallen to me in pleasant Places; yea, I have a goodly Heritage:* yonder's better Countrey, where there is no Curse, no Night, no Hunger; yonder Inheritance that is incorruptible, undefiled, and that fadeth not away; yonder Kingdom, Crown, and weight of Glory will make amends for all. Wants are now hanging on me, but I shall want nothing when I am come to my Father's House, to the new Heavens, and the new Earth, to the pure River of the Water of Life, and to the Tree of Life in the midst of the Paradise of God; all will be well in the World to come, and I shall have enough when I am called to the Marriage-Supper of the Lamb, and brought to eat and drink continually at his Table in his Kingdom.

I remember *Jerome*, comforting a young Hermite that was sad, bade him look up to Heaven, & *Paradisum mente deambulare*, and says he, *tamdiu in Eremo non eris:* So may I say to you that fear God, when you are in a Wilderness, when Wants are on you, and discontented Passions are ready to rise, then look up to Heaven, look at unseen

ſeen things, and ſo long you'l not be diſcontent; the Thoughts of ſeeing God, and following the Lamb whitherſoever he goeth, will be enough to make you at Peace with your preſent States.

3. It will help to leſſen all the Loſſes of the World, and of ſeen things. The believing *Hebrews* did not only bear the ſpoiling of their Goods, but took it joyfully, *Heb.* 10.34. But how came it to be thus? how came they to take this ſo chearfully, that has broken the Heart of many a one in the World? Why their Eyes were looking upwards as high as Heaven, and the things of Heaven took away their Diſcontent; *knowing in your ſelves that you have in Heaven a better and an enduring Subſtance.* Mark, their Eye, the Eye of Faith and Hope was on the Eternal Riches in Heaven's keeping for them; and this was their Encouragement, this made them, *non modo æquis animis ſed etiam lætis*, to take their Loſſes. Do Loſſes come upon me? do I loſe this, and that, and the other Comfort and Enjoyment? why, while I look at things not ſeen; (1.) I ſee I ſhall not need them. (2.) I ſee I ſhall have better in the Room of them. (3.) I ſee I ſhall have Comfort that will not be loſable. When the *Danites* had taken away *Micah*'s Idols, and Prieſt, he cries out after them, Judges 18. 24. *What have I more?* that is, (as tho he had ſaid) you have taken all, you have left me nothing:

thing: thus it may be with a carnal Perſon, he may loſe this to day, and that to morrow, and ſo on till it come to this, *what have I more?* Ay, but it can never come to this with a gracious Perſon, let Loſſes come on him as thick and as faſt as on *Job*; yet after, and at the End of all, he can look up and ſay, I have a Treaſure more, I have a Crown more, I have an everlaſting Kingdom more, I have a whole World more, out of ſight and danger too; that and the other thing is gone, but it's not Chriſt, it's not Heaven, Chriſt is left, and Heaven is left: and this now cannot but very much leſſen any Loſs.

4. It will help to lighten all the Croſſes and Afflictions in the World. Our Saviour himſelf went through the Sufferings and Shame of the World, with an Eye ſet on the Joy ſet before him: Heb. 12. 2. *Who for the Joy that was ſet before him, endured the Croſs, deſpiſing the Shame, and is ſet down at the right Hand of the Throne of God.* Mark pray, for the lightning of the Croſs, and Shame, he took the Joy in his Eye, and this Joy in his Eye took the Weight out of the Croſs, and the Shame out of the Shame of the World, *for the Joy that was ſet before him.* And Chriſtians are here called to look at him herein, as their Pattern and Example that they are to follow in like Caſes, *looking at Jeſus the Author and finiſher of our Faith.* The A-

poſtles

postles here in this Place had their Sufferings lightned by this; in the Verse foregoing the Text, you have them weighing their Affliction and finding it light, measuring their Affliction and finding it short: but how came it to be thus in their Account? why this you have in the Text, *While we look not at things which are seen which are Temporal, but at things which are not seen which are Eternal:* their present and seen Affliction was light, while they weighed it with the Weight of unseen Glory, and it was likewise short while they measured it with the Eternity of unseen Glory. O Sirs, there's enough in unseen things to lighten any Cross, Suffering, or Affliction a Christian can come under, and to make him quiet, silent, and patient under all: the unseen things of Heaven are enough to quiet, the unseen things of Hell are enough to silence under all: look, Soul, but either of these ways when thou art going under any Cross, and so long sure it cannot be heavy on thee; are Sufferings now on thee? look at the Prison, Chains, Darkness, Worm, Fire of the Damned, what they are suffering on whom God is raining Snares, Fire, Brimstone, and an horrible Tempest; and thou canst not think them heavy: or look at the Rest, Joy, Goodness, Glory, laid up for the Saints in Heaven, and thou canst not but say with the Apostle, Rom. 8. 18. *For I reckon that the*

the Sufferings of this present Life, are not worthy to be compared with the Glory that shall be revealed.

5. It will be a remedy against all Temptations: while *Moses* his Eye was upon the recompence of Reward, the Riches, Honours, and the Pleasures of *Pharaoh*'s Court were easily overlook'd. Heb. 11. 25, 26, 27. *Chusing rather to suffer Affliction with the People of God, than to enjoy the Pleasures of Sin for a Season; esteeming the Reproaches of Christ greater Riches than the Treasures in* Egypt: *for he had respect to the recompence of Reward. By Faith he forsook* Egypt, *not fearing the Wrath of the King; for he endured as seeing him who is invisible.* This sets a Christian above Temptation as it were, it mortifies to the World as before; and this is commonly the Matter of Temptation, the great Baits that Satan makes use of are the things of the World; he tempts sometimes with the Beauty, sometimes with the Gain, sometimes with the Glory, and ordinarily with something or other of the World. Now, I say, this looking to things unseen, helps to crucify to the World the Matter of Temptation, and so is a special Antidote against Temptation; for when the Heart is dead to the Matter of a Temptation, it will not easily fasten on the Tempted: besides, the looking at unseen things brings greater things into sight, than any that can be presented in a

Tempta-

Temptation. Does the Tempter come with ſpecious and alluring Temptations, as he came to our Saviour with all the Kingdoms of the World, and all the Glory of them? why an Eye ſet on unſeen things, ſees greater things than all the Kingdoms of the World, and the Glory of them. Doth he come with terrifying and affrighting Temptations, as Bonds, or Baniſhment, or Tortures? why an Eye ſet on unſeen things, ſees worſer: Unſeen Glory in Heaven is greater than all the ſeen Excellencies on Earth; and unſeen Torments in Hell are worſe than all the ſeen Tortures of this Life. This is another Privilege of looking at unſeen things; would you be out of the way of Temptations, Temptations that have caſt many a one down, and coſt them much of their Peace and Comfort in the World? then be much in this Duty, keep an Eye on unſeen things. When a Temptation comes in its Power, look before you as far as Death, as Judgment, as Heaven, as Hell; and while theſe are in your Eye, they'l keep your Heart and the Temptation aſunder. As long as the Bird keeps above in the Air, ſhe is out of the way of Snares, her falling into theſe is by lighting on the Earth.

6. A ſingular Remedy againſt Sin in theſe ſinning Times, wherein Iniquity abounds: *Solomon* preſcribes this to young Men, Eccleſ. 11. 9. *Rejoice, O young Man, in*

in thy Youth, and let thy Heart chear thee in the Days of thy Youth; and walk in the ways of thy Heart, and in the sight of thine Eyes: but know thou, that for all these things God will bring thee to Judgment. Mark, that they may be stopped in these Courses, he calls them to look over their present ways, to the unseen Judgment before them. O Sirs, these unseen, unseen things have much weight in them, if Christians would but carry them on their Hearts, and look at them when Sin is at the Door. I have read of a young Woman, who being pressed by a Gallant to gratify his Lusts, answered him, if you'l but grant me one request I will do what you desire: What is that said he again? why, saith she, it's but this, do but hold your Finger one Hour in the Blaze of this Candle: he replied, No: then said she, will you not for my sake hold your Finger one Hour in this Candle, and would you have me throw my self into an everlasting Fire for you? and this silenced him. Why Christians, pray try this Course, when Sin is at the Door, when you are ready to go out to any Evil, take unseen things into your Eye, look at Death, Judgment, Heaven, and Hell; and see if you can, if you dare meet or meddle with that Sin, with these in sight, or while they are in sight: Surely, Sirs, this would be a mighty great Preservative: and if you would but walk more as seeing things invisible,

you

you should be more undefiled in the Way.

7. It will make you more fit to live any where, in any Place, among any kind of Persons. He that hath filled his Eye with unseen things, is prepared to live among a Generation, (1.) Of profane Creatures, without being drawn to run with them to the same excess of Riot. (2.) Among a Company of Worldlings, that are crying up the Mammon of Unrighteousness, without being enticed to approve their way by seeing them hurry and rake this World together by all means. (3.) Among Persons of mutable and temporizing Spirits, that are off and on, one thing at one time, another at another time: he that looks at unseen things, has that in his Eyes which will keep him one and the same at all times, and in all Places; a *Noah* in the old World, a *Lot* in *Sodom*, a *Job* in *Uz*; a God-fearing Person whereever he comes or is cast.

8. Looking at unseen things will make you more willing to die, and go to the seeing of unseen things: whence is it that many Christians are so loth to leave and go from seen things, to part with seen Relations, and seen Possessions, and seen Comforts? is it not from a want of lively Apprehensions and believing Views of the unseen Provisions made for them in Heaven? I remember I have read of a devout Pilgrim

Pilgrim travelling to *Jerusalem*, who in his way passing through many Cities, and seeing many rare and choice Monuments, yet took no content in any thing that he saw, but would still say, this is not *Jerusalem*, this is not *Jerusalem*: why so truly if we had but our Eye as the Apostle, on things unseen, we should among all our seen Comforts, say, this is not Heaven, this is not seeing of God, seeing his Face, seeing him Face to Face; this is not being before the Throne, this is not the inheriting of all things; and our Hearts and Souls would be more there, more set on going thither.

Secondly, This may serve to exhort us to prepare for unseen things, for a seeing of things yet unseen: are there such? O then, Sirs, let it be your great Matter now Day and Night, Night and Day, to get into a readiness for a comfortable seeing of these things which are not seen. This is the next word I would leave with you, I pray take it up into your Practice, and make it your Work. Heb. 11. 7. *By Faith* Noah *being warned of God of things not seen as yet, moved with Fear, prepared an Ark to the saving of his House.* My Beloved, I may say to you, (1.) You have been warned of God this Day (by the Hand of one of his Messengers) of things not seen as yet. (2.) You have been told that these things not seen as yet, are certain and great, greater than the

the things that *Noah* was warned of, and unavoidable, and near, and Eternal: O do as *Noah* here in this Case did, *i. e.* (1.) Believe the coming of these things not seen as yet. (2.) Fear, fear being taken unready by them at their Coming. And (3.) prepare an Ark to the saving of your selves; make Provision, timely Provision for the Coming of these things; that as *Noah* and his House were saved when the Deluge came, so you may be saved in the Day when these things begin to come to pass. I might tell you, (1.) That you are warned of them for this. (2.) That you are called to this, to prepare an Ark. (3.) That you have Means and Helps betrusted with you for this. (4.) That you have your Time for this. (5.) That you must not tarry long with seen things (6.) That dreadful things will come in sight, and continue for ever in sight, if you have no Ark, no Provision ready. (7.) That glorious things will appear at th s Appearing of things not seen as yet, to them that have made due and seasonable Preparation for them; only let me give you a word by way of Direction: If you say, but how may we prepare an Ark to the saving of our selves? How may we provide and get into such readiness as when unseen things come into sight, we may see God? Why in a word I would tell you;

1*st*. Nega-

1*st*. Negatively.

1. That seen things will be no Provision for unseen things, will not serve to meet them with. I pray you take notice of it, they are seen things now that we spend most of our Time on, that we lay out most of our Care about, that we make the greatest stir about; yet alas, I tell you, none of them all, neither one, nor another, will be Provision to meet these unseen things with. Dear Sirs, when you have done all that ever you can, and laid up the seen things together, they'l all serve for and signify nothing; you cannot, you cannot meet Death with Houses and Lands, you cannot go to Judgment with Gold and Silver, you can't go to Heaven by Master, and Sir, by Titles and Greatness among your Neighbours: think a little of it, I pray, with your selves when alone, seen things will be no Provision for unseen, they may be your undoing when you come to enter on unseen, as they have been to many thousands who are gone before, but they can't be any Provision for them: remember this, while you are hurrying up and down among seen things for seen things, you are wearying your selves for things that will not profit when unseen things come upon you.

2. Only unseen things are Provision for unseen things: things that will serve to meet

meet them with, as an Interest in Christ, a new Creature, a pure Heart, a good Conscience, a Treasure of saving Grace laid in; these are the things that will be Provision to meet the things not yet seen with. When the Flood came upon the old World, Houses, and Lands, and Treasures, and Multitudes of Friends, and all seen things they had about were nothing; many a one then perished, that had a fine House, a fair Estate, that was living in the midst of Pomp and Pleasure, and Plenty; and only *Noah* and his House that had the Ark, and were got into it, were saved. So, Sirs, when these things begin to come into sight, all seen things (as I have said) will be nothing; it will be all one, whether you have Houses or no Houses, Riches or Rags, all will be if you have the Ark, *i. e.* if you have Christ, if you be in him; only this, an Interest in Christ will carry through unseen Death, through unseen Judgment, and to unseen Glory, to the new Heavens, and the new Earth, to the Throne of God and of the Lamb, to the Temple of God, to the Crown of Life, the Kingdom of Heaven, and the Inheritance of all things. 1 John 5. 12. *He that hath the Son hath Life, and he that hath not the Son hath not Life*; Life in Death, Life at Judgment, Life in Glory, and shall live with God for ever. This, this is the Provision

vision that will not fail. So that if you would be in readiness for this seeing of unseen things, see that you get into the Ark, I say; that you hang not about it only by a general Profession, but that you come into it; that you get a Possession of Christ, a part in Christ, and then you are safe; then, and never till then you shall be ready. A Man in a Market is then ready to go Home when he has done all his Business that he came about, when he has bought in Provision for his House, *&c.* and so a Person is then ready for this great opening of unseen things, when all his Time and worldly Businesses are ended, and his Provision for Eternity are in readiness; and this is when he is got into the Ark, Christ.

3. We may hence be exhorted, to desire and seek to come to the seeing of these unseen things. This is the third Word. (1.) Look at; (2.) Prepare for; (3.) Seek and long to go to the seeing of them. If looking at them was such a Cordial and Corroboration to the Apostles among their many Pressures: O then what, what is this seeing, the enjoying of them? It's said of the Patriarchs, that they were Strangers and Pilgrims, Heb. 11. 13. *These all died in Faith, not having received the Promises, but having seen them afar off, and were perswaded of them, and embraced them*

them, and confessed that they were Strangers and Pilgrims on the Earth. Ver. 16. They desired *a better Countrey.* Of *Abraham, Ver.* 10. 'tis said, *he looked for a City that had Foundations.*

Why on this Fashion Christians, (1.) Live as Strangers and Pilgrims on the Earth. (2.) Seek a City, and look for a better Countrey. (3.) Desire to go to see the things that God hath prepared.

O methinks this News of unseen things should set afoot great Desires, Longings, and Breathings in Christians after Heaven, where they are to be seen. But O the Unbelief and Carnality that lodges in us! if we were told of wonderful things that were fallen to us in far Countries, (1.) What haste would we make towards them? (2.) How loth would we be to tarry from them? (3.) How long should we think it e're we came to them? But alas, the Holy Ghost hath made great Discoveries to us, to us of glorious things within the Vail, of Crowns, and Kingdoms, and Rest, *&c.* and yet we, we linger here among unseen things, make little haste towards unseen things, or think it long that we are from them. Pray consider, in a word, Christians, that your Desires after this seeing of unseen things may be warmed and raised, I say, consider these three things.

1. Who

1. Who and what is there (*viz.* in Heaven) this may quicken you to this longing for: I may tell you,

(1.) That all your best Friends are there, your Father is there, and your Christ is there, and your Comforter is there, and your Brethren are there; all the Sons, and all the Daughters of God, who have been going hence from *Adam* to this Day, are gone thither, and are now there. Is it not very desirable to go to, and to be with them? Where should a Child of God chuse or desire to be, if not there where his Father and all his best Friends are?

(2.) Consider that your best Estate is there; as your best Friends live, so your best Estate lies there, your Rest, your Inheritance, your Crown, your Kingdom, your World, and all lies there. It may be, (1.) Here you have no Rest, and there you shall have no Labour. (2.) Here you have Shame, and there you shall have a Crown of Glory. (3.) Here you have no Inheritance, not so much as whereon to set a Foot, or at most but a poor, narrow, and dirty one, full of Incumbrances; there you have a full and fair Inheritance. (4.) Here you are pent up in a narrow Compass; there you have a whole Kingdom, a World of your own to turn you to; where should you desire and chuse to be?

(3.) Your everlasting Home is there, your eternal Abode, the Place where you shall be for ever and ever. Here you are as Strangers in a Foreign Country, as Travellers in an Inn; there's your Countrey, there's your Home; how should you long to be there! This is one.

2. Consider what there is not, what you shall not see there. The Jews that were left of the Captivity, were set on going into *Egypt*, because there they hoped to be exempted from the Dangers and Wants that attended them in their present Station: Jer. 42. 14. *We will go into* Egypt, *where we shall see no War, nor hear of the sound of the Trumpet, nor have hunger of Bread, and there will we dwell.* O Sirs, how should Saints be set on going for Heaven, where they shall see no War, nor hunger of Bread! O think of it. (1.) There you shall see no Lusts to entice; (2.) No Devil to tempt; (3.) No World to seduce; (4.) No Afflictions to load; (5.) No Labours to weary; (6.) No Cares to perplex; (7.) No Losses to vex; (8.) No Evils to exercise and disquiet: All these things that are now seen, shall then be unseen things for ever. Saints now in Heaven are seeing none of them, shall never see any of them again for ever. Do you now,

Sirs,

Sirs, conflict with all, or most of these, Day after Day? Do you groan and sigh under, are your Lives imbitter'd by them? Why should you not long then to be at the unseen things, where these will be unseen for ever?

3. Consider what you shall see there. But how can I tell you this? They are unseen things that are to be seen there; beyond all that hath been seen, and past all that can be thought by the Sons of Men! Expect not to be told, till you come to see: Only I may tell you, that when you are come to the seeing these unseen things; Then,

1. You shall see God; John 1. 18. *No Man hath seen God at any time; the only begotten Son which is in the Bosom of the Father, he hath declar'd him.* A sight of God is beyond all that is attainable here: But there you shall see him Face to Face: 1 Cor. 13. 12. *For now we see through a Glass darkly, but then Face to Face: Now I know in part, but then shall I know, even as also I am known.* Then (*i. e.*) in Heaven, 1 John 3. 2. *But we know that when he shall appear, we shall be like him; for we shall see him as he is.* You shall then see the Divine Essence, the Trinity of Persons, the great Mystery, God manifest in the

Flesh, the personal Union of the two Natures in the Son of God, the glorious Attributes of God. 1. His almighty Power. 2. His infinite Wisdom. 3. His boundless Goodness. 4. His bottomless Mercy. 5. His endless Love, *&c.* And O this will be another manner of Sight than any that ever has come in sight!

2. You shall see the Angels, the holy Angels of God; 1. Their infinite Number; 2. Their beautiful Order; 3. Their blessed Work; 4. Their glorious Properties and Perfections. O what a sight will this be! If when only one Angel appeared to the Shepherds (in his Night-clothes, as I may say) they were surrounded with so great Glory, that it's said, *Luke* 2. 9. *The Glory of the Lord shone round about them*, that is, a transcendent and surpassing Glory; I say, if the presence of one Angel was accompanied with so great a Glory, then what will it be to see the thousand thousands that minister to Christ, and the ten thousand times ten thousand that fall down before him!

3. You shall see all the Saints of God, all that are gone to God, and are with God this Day in Glory. If, my Beloved, but one of these were sent from Heaven; if but *Abraham*, or *Moses*, or *David*, or *Peter*, or

of *Paul*, should come again into this World, how far would you not go to see this one? When *Lazarus* was raised from the Dead, it's said, *John* 12. 9. *And they came not for Jesus sake only, but that they might see* Lazarus *also, whom he had raised from the Dead.* The rarity of the sight, *viz.* a Man that had been in, that was come out of another World, brought many from far and near: Why so would you not go a great way to see such a Man? Why how willing then should you be to go to Heaven, where you shall come to see, not one but all the Patriarchs, Prophets, Apostles, Martyrs, Confessors and Saints out of every Nation under Heaven: Here you shall see *Abraham*, and *Moses*, and *David*; here Parents shall see their Children again, and Children their Parents; Husbands shall see their Wives again, and Wives their Husbands; Pastors shall see their People again, and People their Pastors.

Quos modo miramus Regione videbimus illa,
Et veteres inter fuscipiemus Avos.
Bapt. Mantuanus.

And you shall not only see them thus, but see them without all those Afflictions, Burdens, Blemishes, Corruptions, Imperfections, and Infirmities that did accompany them

them in this State, and clothed with glorious Perfections.

4. You shall see all those great things, which the great God hath prepared for his Saints before the Foundation of the World; the things that are (as before) set out by the Names and Titles of a better Country, *Paradise*, *a House*, *a City*, *an Inheritance*, *Crown*, *Kingdom*, and the rest. You shall see all, all these, all the things wherein the Purposes and Counsels of the Father, the Purchases and Performances of the Son, the Workings and Operations of the Spirit, meet in their Perfection, and have their full, perfect, and eternal Accomplishment and Consummation. O who would not long for such a sight? Who would be unwilling to go from seeing Sin, and Sorrow, and Want, to see such a sight as this for ever?

5. I might further tell you, that you shall there see a clear and satisfying Resolution of all hard and doubtful Questions, a full determination of the voluminous Controversies and Disputations about the great Mysteries of Election, Redemption, Justification, Sanctification, the Resurrection, Consummation, Judgment, &c.

6. A

6. A plain and full Exposition of all dark and obscure Places in the Scripture; the true and full meaning of every Text, even those that now the numerous and voluminous Commentaries of the most learned and eminent Writers of all Ages, leave us in the dark about. There are δυσνόητα, things hard to be understood; and ἄλυτα, knots that cannot be untied: But then dark things shall be perfectly cleared, and doubtful things fully resolved to a plenary Satisfaction.

This is the third thing, to exhort us to desire and seek to come to the seeing of these unseen things.

FINIS.